Pasumalie Oct 15th 1860

Rev R. Anderson D.D.

Dear Brother

My last stated letter was written from the Pulney Hills under circumstances which awakened my deepest anxieties on account of Mrs Tracy's health. We returned to Pasumalie so as to be in time for the opening of the Seminary the first of June; and I am most happy that Mrs Tracy, though feeble, has been able up to the present time, to attend to her usual duties with comparative comfort.

When we first left America in 1836 we were told that the average duration of Missionary life in India was about five or six years, and we had no reason to suppose that our period of service would exceed the usual average. Four times that period, however, have passed away, years filled with the goodness & mercy of the Lord, and we are still spared to labor in the most blessed service from divine Master, & that

every succeeding year from lives may be spent more earnestly & successfully in making known the unsearchable riches of Christ!

// At the commencement of the Term in June, a new class of Catechists, nine in number, was admitted to the Seminary. A class of boys was also admitted at the same time from the Station & Village schools. This class was limited to 15, but on the day of examination 31 candidates were present from the different stations. After a day spent in careful examination, the requisite number were selected; and the remainder returned, greatly disappointed, & in some cases, in tears, to their homes. As this was the first class to be admitted directly from the Station & Village schools, we have looked forward to the result with interest, and not without some degree of anxiety. The boys admitted sustained a very fair examination in the required studies, and, I think, were not in any way inferior to the class which preceded them. We hope that the necessary rejection of half of the candidates will prove a stimulus to more diligent study in the

village schools - and that the standard of admission to the Seminary may be gradually raised as high as is desirable.

I mentioned in my last Report that the Seminary Evangelical Society had made a donation of Rs 161 to the Board, besides defraying all the expenses of the Station School. Since then, a personal subscription of Rs 66-7-2 has been made & forwarded to the Board as a thank-offering for many benefits received through its instrumentality. Of this amount, Rs 36 was from the teachers, Rs 26-10 from scholars, and the remainder from servants employed in the Seminary & in our family. It was literally a free-will offering, and though the amount is not in itself large, it indicates, under the circumstances, a most commendable spirit of beneficence. Each of the Seminary teachers gave half a month's pay, which, under the present greatly increased expense of living, could not have been done without much self-denial.

In addition to the above, I have had the pleasure of receiving from two of the

former pupils of the Seminary Rs 150 as a donation to the Board. They were members of the first class which graduated, and have both been for several years in the service of Government. I enclose a copy of the letter accompanying the remittance, as it will indicate the spirit with which the donation was made. It was very gratifying to me to find that the writer, after 15 years absence from the Seminary, still retains so warm & grateful a recollection of the privileges he enjoyed while here.

In regard to the general condition of the Seminary, I need say but little. Regular duties have been punctually performed and the examination at the close of last Term was well sustained, & much interest was manifested by all in the exercises of the day.

In regard to religious feeling, my hopes & fears have been alternately called into exercise; but we are still left to long for the presence of the Holy Spirit, with mighty power, bringing every heart into subjection to His holy will.

Mrs Isney continues

her meetings with the wives of the Catechists, & the other women of the station. Of the wives of the Catechists, three can read well, four are learning with much apparent interest, and two appear devoid of all interest in their own improvement. Good advice & persevering effort may awaken some desire of improvement even in these latter, but our hope in their case is certainly not very strong.

In addition to the duties of the Seminary, I have been almost daily engaged in the revision of the Tamil scriptures, to which I have referred in a former letter; and during the recess of the Seminary early in September, I made a short tour, with Mr Rendall, visiting several of his congregations within 12 or 14 miles of Madura. After months of confinement to the sedentary duties of the Seminary, I have found it quite refreshing to go out for a while among the people, recruiting my physical strength & preaching the precious gospel of Christ; while

my heart has been affected afresh with a sight of the desolations which sin has made, and rejoiced with evidences of the progress of the kingdom of Christ. May the time soon come when all this moral wilderness shall blossom as the garden of the Lord!

I remain as ever

Yours affec'y

W. Tracy

Paxunalie, Oct. 15, 1860.

Rec'd. Jan. 11, 1861.

Rec'd March 16, 1861.

Pasumalie Oct 17th 1860

Rev R. Anderson D.D.

Dear Brother

The mission recently received from you a printed Circular respecting the grants of the Amer Tract Society, and the balances in the hands of the missions: and you express some surprise that there should be so many of these balances. The balance reported as in the hands of this mission is $700 with a grant of $200 to meet the wants of the present year.

We make up our accounts with the A.T.S. to the close of each year. At the close of 1858 that Society were in our debt Rs 233-9-2, and at the close of 1859 Rs 293-3-7 After this last account was forwarded to the Society, we received, by transfer from the Jaffna Mission $600, which, with an allowance for the balance of our account for 1858, would, in round numbers, make up the $700.

You will see that this is not, in fact

a balance in the hands of the mission, but a grant for the current year.

The demand for Tracts in our field, is quite as great as it ever has been, and we value too highly the funds placed at our disposal by the Tract Society, to let them lie idle in our hands. I have been requested by the mission to make this explanation, as we should be sorry to have you think that we are neglecting so important a part of our work.

I should inform you, that during the present year, my son George completes the 18th year of his age; and I suppose the usual allowance made by the Board for his support ceases. For my son Joseph, I must ask the same allowance that has been made for several years past. It is my desire that both of my sons should enter Williams College the coming year. Whether I shall be able to meet their expenses through a college course, is a question which, at times, causes me some anxiety. You have not forgotten the statements made respecting our

150 Tracts for 15

salaries at the time of your visit to the Mission in 1855. Since then, there has been a constant increase in the expenses of living, until they have become from 30 to 50 per cent greater than they were 10 years ago. Some important articles of daily necessity are 100 per cent more than they were at that time. You can easily imagine, that under these circumstances we cannot live without very much self denial. This increase still continues, and unless it speedily reach its limit, of which there is no prospect, at present, we shall be reduced to greater straits than we have yet known, and the ability to do anything for our children, even by the greatest self denial, will be out of the question. Still, I trust the Lord will, in some way provide for those whom we have committed to His care.

In regard to our two younger children, who are now with us, I am sorry to learn, that, on account of the circumstances of his own family, Mr Tranelli will not be able to take charge of them. As my sisters in Norwich are advanced in years, I fear

the charge of our children would be too great a burden for them. Where else to look for a home for our children, who will soon need a home, I know not. May the Lord keep us from doubting His gracious care, or His faithfulness to His promises! You will sympathize with us in our anxieties, and will, I trust, remember us & our children at the Throne of Grace

With kind regards to Mrs Anderson and your children. I am, as ever,

Yours affly

W. Tracy

Transcribed Oct. 17. 1860.

Rec'd from Jan. 11. 1861.

Answered April 11.

Rec'd Feb 15

Rec'd Feb 23.

Pasumalie Oct 25th 1860

Rev R. Anderson D.D.

Dear Brother

I mentioned in my stated letter, some days ago, that I had made a short tour with Mr Rendall, among some of his congregations, near Madura. Kilamātūr, the first village at which we stopped is under the care of Pastor Williams. The congregation is not a large one, and is poor, having a considerable number of widows among its members, who earn a scanty subsistence by daily labor, but who appear to adorn the gospel by their quiet & orderly lives. Two men, of more property & influence than any of the present members of the congregation appear ready to cast in their lot with the people of God. Hitherto they have been much away from home, being engaged in supplying coolies to the coffee plantations in Ceylon. They now intend settling down quietly in the village, & should they do so, they will greatly strengthen the congregation.

One of them was present at the meetings we held, and I was most favorably impressed with his manly appearance, and apparent earnestness & sincerity.

Pastor Williams seems to have won the respect of the heathen, as well as the confidence & love of his own people, by his consistent piety. He has been greatly afflicted by the death, within a short period, of his mother & three brothers. Of these latter, two were, at the time of their death, in the service of the mission; and the third died a short time before he was to graduate from the Seminary. The three lie side by side, near the entrance of the village, where they were laid to rest in the hope of a glorious resurrection through the Lord Jesus Christ. When shall the same blessed hope cheer the hearts, and assuage the dying agonies of the perishing myriads around us? May the Lord hasten it in his time!

About a mile from Kitamātea, & on the opposite side of the river, is the village of Samianellie. Here a few young men, determined, some time ago, to renounce their false re=

ligion & become christians. When this determination became known, they were bitterly persecuted both by the heathen & Romanists of the village, one only of the number resisted the storm, & he continues firm in his profession, though every effort is still made to drive him from the village. He met us for a few moments at Kilamātua, but could not remain to the evening meeting, as his family did not know where he was, & would be alarmed at his absence. We encouraged him to be "in nothing terrified by his adversaries, and so commended him to God who is able to make him to stand in spite of all opposition.

After passing the night at Kilamātua, we had an early meeting with the people, examined the school, and then went on three miles to Mōleitāl. On the way we stopped for a few moments at Tēnū, but found the people of the congregation were all at work in the fields, and so deferred holding a meeting till our return.

At Mōleitāl also, our people were in the fields, and we could not get them together till

evening. The intervening hours we spent in the little church, conversing with those who occasionally dropped in for a few moments.

Walking out, just before sundown, we met a heathen man with whom Mr Rendall had spoken on a former visit. He appeared pleased to see us, but declined coming to our evening service as he had to perform some ceremonies on account of the recent death of a relative. I urged upon him the necessity of a personal preparation for death & eternity. His characteristic reply was, "I am unacquainted with you, but this gentleman (Mr Rendall) I know, for he has spoken with me before. I am willing to do any thing for his sake, but I will not go to heaven" He had probably very little idea of heaven except that it was the place where christians expect to go after death; but a more perfect knowledge of its holy nature would only have increased the opposition of this heathen heart

Our evening meeting was a very pleasant one. The people appeared deeply interested

in the exercises, and answered readily the questions put to them, exhibiting a very considerable acquaintance with scripture truth. One or two members of the congregation seem to have been walking rather disorderly, but they promised to live for the future more consistently as christians

The next morning we started very early for Sholavandan three or four miles further up the river, that we might meet with the people before they went to their labor. Sholavandan is a large & prosperous place, but a very hard field for missionary labor on account of the strong Brahmin influence which exists here. The few nominal christians who have formed the congregation have been very poor & ignorant, and with little desire for any thing better. We met them in a dilapidated school house, which seemed indicative of the character of the people; but there seems to be the dawn of a fairer day just making its appearance, and we pray that it may grow brighter & brighter to the perfect day.

The Catechist, though somewhat eccentric, is a good & earnest man, & seems to have won the respect of the people. One man, recently added to the church appeared full of love & zeal, & gives reason to hope that he will become a staff of strength to the congregation.

I was pleased to see in the little assembly an intelligent looking Brahmin, who was evidently interested in the religious exercises. I learned, on inquiry, that he had, for one or two years been in the habit of reading the Bible, until at length he had become convinced of its truth. He often meets with the despised company of christians, and seems to be not far from the kingdom of God. He told us that he had written over the entrance of his house "Jehovah is the true God, and Him only do I worship". This public announcement of his change of views was causing much excitement, but no violence had been committed. He said that his brothers were much grieved at his course, but they had caused him no trouble. Should he openly confess Christ, by uniting with His people, he will probably be ex=

posed to much persecution, as the proud Caste to which he belongs would not patiently submit to the disgrace which an apostacy from their caste would bring upon them. // May the Lord give him grace to come out from the world, & then strengthen him to bear reproach & suffering for the name of Christ.

We returned & spent much of the day at Mēlaikāl, examining the school, & talking with the people; and towards evening went on to Tēnūr where we had made an appointment for a meeting. On the way we stopped at Tiruvēdagam. For some years there was, nominally a pretty large congregation in this village. A considerable number who had nothing of Christianity but the name, were struck off from the roll of the congregation, but a few families have continued faithful to their first profession.

We saw but one or two of the people as every available hand was employed in the fields; but we heard that 6 or 8 families had recently joined the congregation, and were giving good evidence

of sincerity. They will not be counted as christians till after some trial of their constancy. Soon after leaving the village we met one of the few men of the congregation who had remained faithful, and his countenance beamed with joy as he told us of the better state of things in his village. He spoke very hopefully of the new families who had joined them, and said that the whole congregation were now determined to walk very regularly in conformity with the precepts of the Gospel.

We reached Tamu just at dark, but found the people in mourning as the wife of their Catechist had been suddenly called into eternity. She had been ill for some days, but not seriously so: at two o'clock in the afternoon she had walked to the church, and at four had passed away from all the troubles of this life. On going into the village we heard a single voice of wailing for the dead. It fell painfully upon our ears, for the custom is better suited to the heathen who have no hope in their

death, than to those who believe in Him who is the resurrection & the life. In the present case, the wailing was that of a Romanist sister of the deceased who gave way to her feelings without restraint. This sudden providence gave the tone to our remarks at the meeting. How precious, above all that words can express, is that Savior who has brought life & immortality to light through the gospel!

Two young men, formerly heathen pupils in the school here, have joined the congregation, and manifest a deep interest in the truth. Another person who has recently connected himself with our people, is a pensioner peon who resides here. He was, at the time of our visit, earnestly desirous to be received to the church by baptism, and his wish has since been complied with. He seemed sincerely in earnest, and I could not but rejoice in the hope that he is indeed one of the true Israel of God.

The next morning we returned to Madura;

thus completing our short tour. It was to me, a pleasant one, for though I saw enough on every side to sadden the heart, in the low state of many christians, as well as in the hardness & blindness of the heathen. there was enough to indicate hopeful progress in the Lord's work. Where gross darkness covers the people, every beam of light which breaks through the gloom, gladdens the heart like the discovery of hidden treasure. Every such beam brings with it the assurance that the Sun of Righteousness will soon arise upon this benighted land with healing in His wings. Even so. come Lord Jesus.

I remain

Yours affec.

W. Tracy

Rec'd Jan. 11. 1861.

Rec'd Jan. 15 1861

Narratives Ind. Jan. 11. 1861.

Palamcotta May 27th 1861

Rev R. Anderson D.D.

Dear Brother

Another Term of the Seminary has recently closed. A class of Catechists, and a class of Poshanadi have left, the former to return to the stations from which they came, and the latter, after two years of study, to enter for the first time upon mission work.

The class of Catechists, has not, as a whole, been equal to any of the classes which have preceded it. Yet all have been interested in their studies, and have labored hard to profit by the instruction given them. A few of them have encouraged me in every way, while others have often sorely tried my patience by conduct very unbecoming in persons in their circumstances. Their influence on the Seminary, for a considerable part of the year has not been good, & sometimes I have been quite out of heart in regard to them.

Still, I could from time to time see that my reproofs & exhortations were not without effect, and I cannot but hope that they have gone back to their stations, in some degree better fitted for their work than when they came to the Seminary. Of the wives of these catechists, I must speak in much the same terms as I have of their husbands. Some of them have tried the patience both of Mrs Isaac & myself severely, by conduct & language which rather seemed to show the hole of the pit from which they have been digged, than the improvement they should have made as christians. The conduct of others has been a constant source of pleasure to us. Nearly all of these women were entirely ignorant of letters when they came to Pasumalie, but during the period of their residence there, several have learned to read with a good degree of fluency in the New Testament, and the remainder have all made some progress in learning to read. They have acquired an interest in the subject which I hope

they will take with them to their homes & endeavor to infuse into others. It is due to some of the Catechists, of whom I have been obliged to speak so disparagingly, to state that they had been taken from among the people, with very limited education, and with many of the bad habits of the class from which they were selected.

The Preparandi Class were young men of merely ordinary ability, but I think they are earnestly desirous of doing good.

In regard to the general conduct of the Seminary students, I am able to report a good attention to study throughout the year, and their improvement has been satisfactory. Partly from causes connected with the Catechists' class, and partly from other causes, a few of the boys have caused me pain, and required discipline which was not without a good effect

We have had an unusual amount of sickness in the Seminary during the past Term. More than 20 of the scholars & teachers have had the measles, followed in some cases by Dysentery

and affections of the eyes & throat, but we have reason to be thankful that none of the cases proved fatal.

A few of the students, with the teachers, have earnestly desired, and often prayed for an outpouring of the Holy Spirit upon the Seminary, but as the year wore away, I felt more & more inclined to give up in despair. It seemed that the Lord had, for some cause, rejected our prayers, and that we were to be left as the heath in the desert. I felt greatly disheartened, as if the Lord's hand were shortened that it could not save, or His ear heavy that it could not hear, but, blessed be His holy name, He did not leave us without a witness that He was more willing to bless us, than we were to ask Him. The few last days of the Term were a season which will not soon be forgotten by any one there in the Seminary.

On the Sabbath preceding the close of the Term the Lord's supper was administered, three of the students were admitted to the Church, and several infants were baptized. The season was one of

deep interest, but not more so than we had enjoyed at other times. In the evening while we were engaged in family worship, I heard some one come on the veranda sobbing bitterly, and supposed that one of the Seminary boys had been stung by a scorpion which is not an uncommon occurrence. On rising from our knees several of the larger boys came forward supporting a smaller one who was trembling violently & crying as if in great agony. I felt sure now that my first supposition was correct, but on asking the lad the cause of his distress, he replied "My sins, oh my sins, are piercing me through, I cannot, cannot bear it." I took him to my room, prayed with him, & endeavored to direct his thoughts to the Saviour who had died for his sins, but he could not be comforted. I then sent him back to the seminary & requested Barnes, our eldest teacher, to go to him & see if he could say anything to quiet his mind & lead him where alone he could find true peace. At this time the Seminary students, with one or more of the teachers were holding their usual

Sunday evening meeting. Shortly afterwards the sound of loud crying & prayer reached us from the Seminary, and in a few moments Barnes returned apparently awestruck, asking me to come quickly to the Seminary for he knew not what to do. On reaching the School, I found the first-class room filled almost to suffocation with the students & catechists. Some were on their knees with outstretched arms, others prostrate on their faces, some beating on their breasts, and others still, in their agony dashing their heads against the floor, all with loud cries & tears confessing their sins & praying for pardon. The scene was an awful one

Fearing the effects of such intense excitement, I had some of them removed quietly to other rooms; and this I repeated once or twice striving with the aid of the teachers & some others to direct their minds to the blessed Savior. At last I had them all brought together & spent an hour in prayer & singing; but it was well toward midnight before I could venture to return

home, leaving them in the care of the teachers. There were few of us that slept much that night. Towards morning the wife of one of the catechists, who had been anything but a praying woman, was deeply affected with a sense of her sins. & her cries for mercy were heard in the stillness of the night, to a great distance.

On Monday an attempt was made at study, but it could not be accomplished, and the day was spent in prayer & in conversation with those in distress. At this time, probably not more than 6 or 8 among all the semy students were unaffected. Many continued in deep distress, but during the day some found peace in a sense of pardoned sin. In the evening Mr Capron came out to render his assistance, and we commenced a prayer meeting, but the excitement soon became uncontrollable, & we were obliged to suspend the meeting & address ourselves to individuals who needed advice & comfort.

Tuesday was spent much like the preceding day. In the morning I cautioned them, with good effect, against yielding to mere excitement & urged them to

repress as far as possible the violent expression of their feelings. The effort was made, but some who were unable to restrain their feelings quietly left the room, or were removed that they might not disturb others. The attempt to go on with the usual exercises of the Sem^y was also more successful than on the preceding day. Mr Chester was with us in the evening, and our meeting was one of deep feeling but of less excitement than before, and a considerable number were rejoicing in hope.

On Wednesday the Sem^y Committee met for the usual examination at the close of the Term, but it was found impracticable to go on with it, so the day was spent principally in religious exercises, and the students were dismissed to their homes with earnest prayer that the divine blessing might accompany them, ~~which should~~ make them the means of good wherever they might go. I have felt some anxiety lest the visit to their homes might dissipate their serious feelings, but the reports of their conduct which I have heard from various quarters have been uniformly favorable, and I rejoice in the hope that a truly divine work has been wrought in the hearts of many of them. It is perhaps worthy of remark that the

pungent bitterness, arising in some cases, to intense agony, did not in any case appear to arise from a sense of danger from the wrath of God, but from a deep sense of the evil of sin committed against a holy, but gracious & merciful God & Saviour.

May the Holy Spirit work in their hearts a deep & lasting ~~hatred~~ of sin, and an earnest desire & effort after perfect conformity to the holy will of God!

You will have seen from the date of my letter that I am in Palamcotta. My visit here is connected with the final revision of the first part of the New Testament in Tamil, from Matthew to the Acts inclusive. I have already mentioned, in former letters my having been engaged, with the delegates of other missions, in this work. Nearly three years have been occupied in the revision thus far, and the object of our present meeting is to discuss together what has been done separately and to make a final revision of the work as far

as it has progressed. The Rev N. Bower is the principal revisor, whose time is wholly given to the work, and he has been aided by the Rev R. Caldwell L.L.D. of the S.P.G.F.P. the Rev E. Sargent of the C.M.S. the Rev Mr Lewis of the L.M.S. & myself. All of these are now present in Palamcottah except Mr Lewis who is absent on account of ill health. We have been together a month, working of hours every day except the Sabbath. & shall need to remain some weeks longer. Our work is considered an important one, as it is hoped the present version will supersede the various & very dissimilar versions now in use among the people.

It was my intention to have left Palamcottah in time for the opening of the Seminary at the close of the present week, but, at the request of the delegates, the Mission have advised me to remain till our work, for the present is done.

After completing this final revision to the end of Acts, we shall commence with the Epistles, & having each of us separately, gone over the remainder of the New Testament, we shall meet again D. V.

and unitedly make a final revision, as we are now doing with the first portion. May the Holy Spirit, by whose inspiration the Scriptures were written, guide us by His counsel in the performance of our work, and prosper it to the glory of His own most holy name!

Asking an interest in your prayers for the Lord's blessing upon myself, my family & my work

I remain

Yours very affec'y

W. Tracy

Palamcotta May 27. 1861.

Rec'd. Aug. 10.

Ans'd April 12, 1862.

Pasumalie Oct 4th 1861

Rev R. Anderson D.D.

Dear Brother

My last letter to you was dated in Palamcotta May 29th. I left that place early in June, and after spending a few days at Pasumalie, I made a visit of between 3 & 4 weeks to the Pulneys. As my vacation had been spent in hard work on the Tamil Revision it seemed necessary that I should have a little relaxation before engaging again in my ordinary labors in the Seminary.

On my return from the Hills, I found my Station Catechist, Coit, sick with bilious fever, which however did not seem to be of a violent character; but every effort to check it was unavailing, and he entered, I cannot doubt, upon that rest which remaineth for the people of God. He was hopefully converted while a pupil in the Sem'y, and his classmates & others continue to this day to speak of his unusual earnestness as a Christian while he continued at the Seminary. In private & social prayer, in endeavors to win the impenitent students to Christ, and in laboring at his leisure hours

among the people, he was indefatigable. His natural disposition was not very amiable, but he won the confidence & respect of all who knew him. He was, withal, scrupulously honest, a trait of character not always found even in those whom we hope to be true christians but which was of great importance in the responsible situation which he filled. During the continued delirium with which his disease terminated, the bent of his mind & the state of his heart were plainly manifest, for he was constantly preaching to the people or engaged in earnest prayer until he became insensible to all earthly things. His removal is a great loss to the Seminary & to the mission, but to himself, I cannot doubt, it has proved to be eternal gain.

On my return to the Seminary I found a pleasant state of religious feeling among the students, but none of that excitement with which the preceding Term had closed. This state of feeling has continued to a very considerable extent, through the past Term & up to the present time. At our last communion four of the students were admitted to the church. Several others gave satisfactory evidence of a true change of heart, and I should not have hesitated to admit them at the

same time, but they expressed a wish to wait for clearer evidence that they were truly the children of God, & I could not but respect the feeling, and yield to their wishes. Up to the present time they continue to walk consistently, and give me reason to hope that they are of the number of God's chosen ones.

No Catechumen class was admitted to the Seminary at the commencement of the present Seminary year. Very few candidates were sent in from the different stations, and of those few only one, I think, was in the least degree fitted to enter, so that the examining committee were obliged to reject them all. As the standard of examination is low, this result is not very flattering as to the state of our congregations, but the case is, I trust, an exceptional one.

A class of six Catechists was admitted to the Seminary in June. One of them has already left, as he was likely to lose his property if he continued in the service of the mission. He could not make up his mind to endure the loss of all things for the service of Christ, but he earnestly declared, with apparent sincerity, that he should continue to live as a Christian though not in

the employment of the mission; and I hope he may receive grace & strength so to do, though he will have many temptations to turn aside from the way of righteousness. The remaining members of the class appear to be truly pious men & desirous of doing good. They are, however, with a single exception, very ignorant of even the historical parts of the Bible & this is a great hindrance to their improvement. A considerable part of the ten months which they spend here passes away before their undisciplined minds become accustomed to study, or wake up to an intelligent interest in what they are doing. If they could remain three, or even two years, a course of study might be adopted, and carried out which would more than double their efficiency. Something of the kind seems imperatively demanded by the best interests of the Congregations. The present imperfect course is of an unfeat benefit to the Catechists, but as each new class enters, I am impressed more & more with the great necessity for a longer course of study, and I hope that ere long the mission may be able to make arrangements for a forward movement on this subject. The teachers

and scholars of the Seminary, even to the youngest manifest a deep interest in the present contest in America, particularly in regard to its bearing on the outpose of the Board; and very seldom is a prayer offered by them without reference to the subject, and earnest petitions for the blessing of God upon our country & upon the Board.

Will not He who in His providence takes up the waters of a remote ocean, & pours them out in showers of blessings upon the parched lands of some distant hemisphere, hear the prayers which go up from christian hearts in this & other heathen lands, and in answer to them, pour down blessings upon our beloved country in this time of her peril!

The Lord hasten the time when rebellion, and slavery & every evil work shall be brought to a perpetual end, and a righteous peace be restored to our native land! We cannot avoid a feeling of anxiety, as to the results of the present struggle in America, but the Lord's hand is not shortened that it cannot save, nor His

en heavy that it cannot bear. Our prayers have gone up in unison with yours during the meeting of the Board which as I suppose, closes to day. The Lord's name is still "Jehovah Jireh" "and he that believeth on Him shall not be confounded."

With very kind regards to your associates at the Mission House. I remain

Yours affectionately

W. Lanning.

Paumalie, Oct. 4, 1861.

Recd Jan. 23, 1862.

Method April 12.

Pasumalie Oct 7th 1861

Rev R. Anderson D.D.

Dear Brother

I wrote you, a day or two ago, a stated letter required by the rules of the mission respecting my work. I write now to acknowledge your favor of April 4th, and to thank you for the kind interest you manifest in the welfare of our children. I need not tell you how hard is the trial of being separated for years, perhaps for life, from dear children. If ever I have felt the need of Abraham's faith, and the sustaining grace of Abraham's God, it has been in this trial of offering up my children as a sacrifice to the Lord. My only desire is, that He may accept the offering made, for Jesus' sake, and use our dear ones for His own glory. Under such circumstances, every word of sympathy is like cold water to a thirsty soul, and I cordially thank you for yours. Our Heavenly

Father has been very gracious to our children, and we endeavor to "praise Him for all that is past, and trust Him for all that's to come"

I am much obliged to the Board Comm. for the grant made for George. Under ordinary circumstances I might have asked, and should have been grateful for another grant, but under the present circumstances of the Board I cannot think of doing so. I will thank you to have the usual appropriation made for Joseph, and request Mr Gordon to pay the amount to Miss Mary Ann Tracy, Norwich, Conn. instead of paying it as heretofore to Mr Tonelli. George has been very anxious to join the national army against the rebels. I could not think it right to give my permission, and I think he has relinquished the idea. My two sons here, have grown so rapidly the past year that we feel painfully the necessity of their being in some good school in America. We have had some prospect of sending

Pres. Comm.

them at the close of the present year, but that prospect is now indefinitely postponed, and our anxiety on their account is greatly increased. We can form no definite plans now respecting what they will when they leave us, but must wait on the Lord. May He give us grace to do His will when He makes it known to us! Should I think of anything in which you can aid us, I shall certainly avail myself of your kind offer.

In writing my letter to which yours is a reply, I had no intention of asking for an increase of your salary, as I am well aware such a movement must come from the mission, and I am sure there is no one here who would, under the present difficulties of the Board, be willing to ask for an increase of salary. Still I thought it right that you should be acquainted with the increased expenses of living here. At our recent meeting, the Mission directed the Building Committee to ascertain, as far as possible the increased cost of building, from the

rise in the price of materials & labor. When we can obtain the facts, I will give you the result. You will hear through Mr Webb of the recent manifestation of liberal feeling among our native christians. I hope it is but the commencement of a new era in this respect.

I fear we are not to expect very much assistance from the English community here. There are so many English societies engaged in mission work in this Presidency, all of which have depended much upon local funds, that new calls, however urgent, will not, I fear, produce very great results. You must be aware also, that there is a large deficiency at present in the home funds of the C. M. Society, which makes them in an especial manner dependent just now upon local assistance. If we get anything we shall rejoice at the relief however small it may be. We sympathize deeply with you in your present trials, and many a sleepless night has been spent in consequence. Our only relief is found at the Throne of Grace.

We have all been much gratified by the fact

that on the day appointed by President Lincoln for fasting & prayer, Sir Arthur Cotton, & some other English gentlemen in Madras got up a meeting for special prayer on behalf of our country in this her time of peril. Notwithstanding the inclement weather, a goodly number met together with united hearts, and we cannot but believe that their prayers were heard, and will be answered in due season in the bestowment of increased wisdom, courage & success to the counsellors & defenders of our native land.

In closing my letter, you will, I trust, excuse me for referring to a matter, which though perhaps, of little interest to others, has given much pleasure to Mrs Isaac & myself. The 5th of last month was the 25th Anniversary of our marriage, and our kind brethren & sisters thought they would surprise & gratify us by some notice of the day. We came together for our usual weekly prayer-meeting, and after some religious exercises one of the brethren referred to the circumstance of its being our "Silver wedding" day, remarking that

as our elder children were far away, our brothers & sisters must take their place in celebrating the day. Letters, filled with kind words & congratulations, from the absent brethren & sisters, were then read, speeches, very pleasant ones, were made by each of the brethren present, and, in conclusion, a beautiful tea service was presented to Mrs Isaey as a token of affectionate esteem. May the kind wishes of the beloved brethren & sisters be returned by our Heavenly Father in still richer blessings upon their own heads!

I presume this is the first celebration of a Silver Wedding which has ever occurred in Utah. It is certainly the first of which I have heard.

With united & affectionate regards to Mrs Anderson, I remain

Yours very truly

W. Isaey

Recd. & Answ'd April 12/1862.

Madura April 18th 1862

Rev R. Anderson D.D.

Dear Brother

You will remember that ten years ago Dr Mullens of Calcutta collected & published a small volume of the statistics of Indian Missions. He is now preparing for a similar publication of the statistics of the past ten years. and I now send you the substance of my reply to his circular, omitting his questions and a few remarks of no particular interest to you.

"I remark in general, that we have had evidence during each year of the past decade, that the Lord was owning our work & granting us an encouraging amount of success. Madura is the only large town in our district, and our efforts as a mission have been almost entirely expended in country villages most of which are small, though in the aggregate they furnish a most important field of labor. We have endeavored to pervade the whole district, with the exception of a small part which is occupied by another society. Until recently the S.P.G.F.P. had several stations within

the bounds of the District of Madura; but as we were in larger numbers in the District, and they were desirous of concentrating their labors in other directions, they relinquished their stations into our hands with the exception of a part of the Ramnad Zemindary, which they continue to occupy.

In almost every part of the District we have congregations of nominal christians; but the greater part of them are small in regard to numbers, and poor in this world's goods. Still they furnish centers from which the Gospel spreads its influence among the surrounding heathen. This multiplication of small yet congregations, greatly increases our labors, but we must receive the work as the Lord places it in our hands. The greater part of our native christians are from the lower castes; but the work is spreading into the castes above them, and we trust that, ultimately, the whole mass of society will be leavened with the truth of the Gospel. Some knowledge of Christianity has pervaded almost, if not quite, every part of our District. The opposition once met with has almost entirely ceased, and multitudes are willing to admit the superior excellence

of the Christian religion, if not quite ready to submit to its precepts. On the whole, we have reason to think that, though the number of nominal christians under our care has slightly diminished the past year, the efficiency of the mission has never been greater, and the prospects of success never more encouraging than during the year recently closed.

The most important event which has occurred to the mission during the period under consideration is the visit of a Deputation from parent Society which reached India early in 1855. It was composed of the Senior Secretary of the Society, and a member of its Prudential Committee. The Deputation spent seven weeks in the mission, three of which were occupied in free discussions with the whole body of missionaries respecting modes of labor, & the various interests of the mission. As a result in part, of these discussions, four Boarding Schools for Boys which had been in operation for about 15 years were discontinued; the English School in Madura was given up; and our village schools were restricted to cases in which we

could have a nucleus of Christian schools. On the other hand, a new impulse was given to preaching in the villages, & to the formation of native churches. The influence of the visit of the deputation was a happy one; the bond of union between the missionaries & our Home Committee was strengthened; and the deputation acquired much knowledge of the working of our mission, and a new interest in it, the good effects of which we feel to the present time.

No deaths of missionaries have occurred in the mission during the past ten years, but a number have returned to America on account of sickness or from other causes. Their names & are as follows.

	Left		Returned
Rev Geo. Ford	1852	—	In America
" W. Imey	1850	— —	1854
" C. Little	1851	— —	1854
" G. N. McMillan	1854	—	In America
Dr C. Shelton	1855	— —	— Do
Rev C. F. Mugg	1856	—	— Do
" E. Webb	1858	— —	1861
" C. Little	1858		In America
" J. E. Chandler	1860		Do

Three of our missionary ladies Mrs Noyes,

Mrs Taylor & Mrs Rendall have visited America with their children, & have returned to the Mission

The additions to the Mission have been as follows.

Rev J. T. Noyes, transferred from the Jaffna Mission in 1853.

Mr T. S. Burnell, missionary printer in Jaffna, transferred to this mission in 1835, and ordained as a minister of the Gospel in 1856.

Rev W. B. Capron	from America	1857
" C. T. White	"	1857
" E. Chester	"	1859
" G. T. Washburn	"	1860
" D. C. Scudder	"	1861

In 1859 Miss Sarah Ashley joined the Mission from America, and has, from that time been connected with the Female Boarding School in Madura.

There are now connected with the mission 14 ordained missionaries, two of whom are now in America. This is the largest number connected with the mission at any one time since its commencement in 1834.

Two Stations have been commenced, and buildings have been, or are now being erected at Mêlûr,

Battalagundu, Pulney, & Mârâ Madura. The missionary has been withdrawn from Shivagunga, and that station is now under the charge of the missionary at Mana Madura. Dindegal, which had formerly two missionaries, has now but one; a part of the field being connected with the station of Battalagundu. The new station of Pulney has also been formed out of the Dindegal station; and the Periaculum station has been divided into the stations of Kambam, and Periaculum, & is now occupied by two missionaries.

In 1852 there were 80 Catechists employed by the mission: At present there are connected with the mission, 6 Native Pastors, and 123 Catechists & Readers, showing an increase in the past 10 years of 49 in this class of our native agents. Were our village congregations less scattered, we could work at less expense, and with more efficiency, with a much smaller staff of Native Assistants; but under our present circumstances, we might employ with advantage a larger force, had we the funds for their support.

The following are the names of those

Native Pastors, with the time of their ordination.

Rev Satkunan Winfred,	ordained March 20th	1835
" Henry Silva	" "	1836
" P. Yesadian	" March 13th	1837
" A. Sanarimuttu	" July 31st	1838
" C. Williams	" Decr 8th	1838
" E. Seymour	" Decr 29th	1838
" Christian	———	1860

Of the above, Mr Winfred was dismissed, at his own request, from the pastoral care of the church over which he had been installed, and is now labouring in connexion with the Scotch Free Church Mission of Madras.

Mr Silva is a Hindu Portuguese from Ceylon, but the remainder of our Native Pastors, are of pure native blood. With the exception of Mr Silva they understand only the vernacular of the District. Though not highly educated, they are quite superior in education & intelligence to the members of the churches over which they have been ordained, and are humble, devoted shepherds of the Lord's flock. They receive from 8 to 10 rupees per month salary, and at present receive their support mainly from the Native

Evangelical Society of the District; the churches themselves aiding to the extent of their ability. Two other persons, now Catechists, are candidates for ordination.

The whole number of communicants received to our churches during the past 10 years is 792 much the larger part of whom were from heathen families. Of the whole number there have been under discipline 160 of whom 70 have been restored to the communion of the Church on evidence of their repentance.

The present condition of our native churches, in regard to piety, Christian knowledge, character & stability is very various. Many of the churches are very feeble & poor. The members are often obliged to be away from their families in search of a livelihood; many go to Ceylon to work on the coffee plantations, and are absent for months, & sometimes for years; and this has a tendency to keep the churches in a weak state and prevent their growth both in knowledge and piety. But we have much reason to be encouraged with the evidence we have that many of them strive, while away from home to adorn the profession they

have made, and to make known the truths of the Gospel to those with whom they meet and labor. On the whole, though we see many things to deplore, we believe that the greater part of our churches are growing in knowledge, piety & stability.

During the past year, God has manifested His special presence in several of our congregations, and in our Seminary, & Female Boarding School. The prevailing feeling manifested at such times has been a very deep conviction of sin, especially of ingratitude & misimprovement of the many precious blessings received through the Gospel; and the result of the work has been, a more careful walk, more desire after sanctification, and more effort for the salvation of others. We have great reason to bless God for these precious influences of His Spirit, and our prayer is, that they may be extended not only to all our congregations, but over the whole land.

Very little has yet been done by our native churches towards sustaining the ordinances

of the Gospel among themselves, owing principally, to the direst poverty of the great mass of them. During the past 10 years Rs 6000 or 7000 have been paid by them in money; and much has been done in the way of building & repairs, and for the ordinary expenses of worship, the precise amount of which we are not able to state. The past year, a new spirit of benevolence has been manifested among our native christians, and we hope they will henceforth do more than heretofore for the support of the institutions of the gospel among themselves

There is no Press connected with the Madura Mission, and our missionaries have been more engaged in preaching, than in literary work. During the past decade there has been a large increase of valuable christian books in the Tamil language, all of which are available to us. The few additions we have made to the number, are, 1st A small work on Theology, with copious scripture references
2nd A larger work on Theology.
3d The Tamil Repository - a valuable Quarterly Magazine, containing original articles, and translations on Theology, Astronomy, Mechanics

pers. This was continued for several years, but has been discontinued.

4th Two vols. of Hymns & Lyrics, one of which was published at the expense of the Christian Vernacular Education Society

5th A few religious Tracts.

We are also engaged with other Tamil Missions in a new revision of the Tamil New Testament, which has been completed through the Acts of the Apostles, and partially as through the 1st Epistle to the Corinthians.

We have distributed during the past 10 years, 856 Bibles, 2175 New Testaments, 49,909 Gospels & other separate portions of Scripture, & 321,662 Tracts.

The whole expenses of the Mission for the same time, have amounted to Rs. 562,456-8-2, of which Rs 14130,10,7 have been received from local contributions. About one half of this latter sum has been contributed by our native Christians; the remainder, partly by the Missionaries, & partly by European friends of the cause, residing in this country.

We have, in our Mission Seminary, the means of giving a good education, both in English & in the

vernacular, and are able to do all that we need in the way of raising up an efficient & well educated native ministry. We have not yet thought it necessary or desirable that the pastors of our humble village churches should have an English, or scientific education. Such knowledge as they can now acquire in the vernacular, with proper spiritual qualifications, and an aptness to teach the truths of the Gospel, will, with the divine blessing sufficiently qualify them to become pastors of the humble flocks ~~of~~ which the Holy Ghost shall make them overseers; though under other circumstances, higher qualifications, & a more complete education would be needed. Entertaining these views, we think we shall have no difficulty in finding proper candidates for the pastoral office, as fast as our churches are ready to receive them.

We are doing less in the way of ~~common schools~~ education than formerly. At one time we had beside our Mission Seminary, four Boarding Schools for boys, one for girls, and a flourishing English School, besides a large number of vernacular schools for heathens, as well as for christians. Partly

from want of funds, & partly from other causes, the Boys Boarding Schools, and the English School have been suspended. Our schools expressly for heathen children were suspended in 1853, but all classes are still received freely into our Christian schools. Most of our schools are mixed, containing girls as well as boys. Our Female Boarding School is an excellent institution, containing at present 45 girls, who, after pursuing a course of study which embraces several years, are permitted to leave the School & return to their homes. Their influence in the villages, has been of a most desirable character. A few have become teachers of schools, but most of them are married young, & soon become occupied with their own domestic cares.

Finally, in regard to the prevailing feeling of the people generally towards Christianity, we can report a most favorable change. This has been the subject of frequent remark both by missionaries & catechists & we cannot doubt its reality. A feeling that Christianity must prevail seems to have taken a firm hold of the public mind, and opposition in any form to the promulgation of the Gospel is very rare. Some cases of persecution

have occurred. In one instance some young people who had been once more or less connected with a band of robbers, were attacked by their former companions and one or two deaths by violence occurred, but the guilty parties were taken & punished.

In ~~two~~ or three other cases, Zemindars have given much trouble to native christians residing in their villages. One of these Zemindars was heavily fined, and another was put in prison for their offences, and, as a natural consequence persecution of this kind has very much decreased.

Few persons of influence have embraced the Gospel about Madura. There are a considerable number of educated young men who seem to have no respect for idolatry, but they stand aloof from christianity. They desire the enlightenment & elevation of their own people, but have not yet learned that the Gospel is the only effectual means for accomplishing their object. It is still true that not many wise, not many mighty are called, but we are sure that the Lord will complete the work He has commenced in this District, & that every knee shall bow to Him."

I remain
Yours, very truly,
W. Isaac

Rec'd. Feb. 1863
Acknowledged
Rec'd. Feb. 1863

Pulney Hills April 29th 1862

Rev R. Anderson D.D.

Dear Brother

During the six months which have passed since I last wrote you, very little of special interest has occurred in my work. The usual routine of studies has been pursued with diligence, and I am happy to be able to add, that the influence of the work of grace with which we were favoured last year, has been very perceptible to the end of the term which has recently closed. No case of bad conduct requiring discipline has occurred, and only in a single instance has reproof from myself been necessary. One boy who had left the Seminary without permission has been readmitted on a public confession of his fault, and a promise of future good conduct. Another boy, of the third class has left, having been enticed away by the promise of high wages in Ceylon. I have since heard, that he was employed as a Catechist on a coffee plantation in Kandy at Rs 15 per month, three times the pay he would have received had he remained two years longer

in the Seminary to graduate with his class, and then to enter the service of the Mission. The increased demand in Ceylon for men who have even a partial education, and the high pay offered them, taken in connexion with the great increase in the expenses of living here, has had a tendency to unsettle the minds of some of the students, and incline them to look out of the mission for some employment which may enable them to live with a greater degree of comfort. So many situations are now available where a knowledge of English is not a requisite for employment, the exclusion of the study of English from our Seminary course does not afford us that protection from external calls upon our students which we once expected. Not a few of our Catechists are deeply involved in debt, and that, often, without any fault on their part; and if, under such circumstances they seek more remunerative employment, we ought not to judge them very harshly. The great increase in the price of all the necessaries of life, presses hard upon all our Helpers, and is a subject which requires our immediate & most careful consideration.

During the past half year we have

had some severe cases of sickness in the Sem.y, and one or two of the students have lost nearly the whole of the last Term from this cause; but with these exceptions the health of the students has been good.

At the close of the last Term, which ended the 28th of March, the usual examination was held in the Seminary, when the students generally acquitted themselves with much credit. A class of seven young men, having completed the course of study, were regularly dismissed to enter upon the service of the mission. They are all young men of good christian character, and enter upon the Lord's service with, I think, a sincere desire to glorify His name. They have knowledge sufficient to make them very useful; and under the kind, & watchful care of the brethren to whose stations they have been sent, will acquire that experience which is necessary to make their knowledge effective, but which they could not acquire to any great extent while engaged in their studies. After watching over these for years, I cannot but feel a deep interest in their future welfare & usefulness.

I send them out into the world, as I have sent out many before them, with much of the feeling of a father, when sending out his children upon the untried arena of life. My earnest prayers accompany them.

The class of Catechists, five in number, which left the Seminary at the close of the Term was inferior in some respects to any class which has preceded it. One member of the class was fairly prepared, at the time of his entrance, to improve the privileges afforded in the Seminary; the others, though they could read & write, did so with much difficulty. But I am happy to say of them all, that they were very diligent and faithful in their duties, and made as much progress as could be expected under the circumstances. Indeed, the manner in which they sustained their examination at the close of the Term gave me unexpected pleasure. I trust the interest in the acquisition of knowledge which has been, in some degree, awakened in their minds, may not soon be lost. Still I cannot refrain from expressing my firm conviction that if persons of this class are

to receive much real benefit from their connexion with the Seminary, they must spend a longer time than a single year in study, and the need of this is often expressed by the Catechists themselves.

During our short recess in Sept. I had the pleasure of spending several days among the villages of the Madura Station. Cholera was prevailing in some of the villages and in others many of the native Christians were absent from their homes seeking employment in Ceylon & elsewhere. The necessity of this frequent & long continued absence from home is a great hindrance to the progress of our native christians in piety & knowledge, and is much to be deplored. The congregation in Madura itself is growing in numbers & strength. Its position renders it of great importance and its influence seems very gradually extending into classes of the population which have hitherto been most hostile to the progress of the Gospel. May the Lord, who alone has the power, speedily break down every barrier to the triumph of his own truth.

I remain Yours affy

W. Isaac

Pulney Hills, April 29th 1862.

Rec'd July 17,

ack'd Jan. 3, 1863

Sidney June 13th 1862

Rev R. Anderson D.D.

Dear Brother

The Building Committee were directed by the Mission some months since to make enquiries & report on the increased expense of building in this District.

From careful enquiry of those actually engaged in building, as in making ex=tensive repairs, and in some measure also from personal knowledge of the facts the Comte have arrived at the following results, which they are directed to lay before you for the information of the Prudential Committee.

Taking the estimate on page 63d of the printed report of our meeting with the Deputation in 1855, as the basis of comparison, the actual increase of expenses in the various items of that estimate is as follows,

Sidney April 29th 1862.

Items	Increase per cent.	Increase in Rupees
Brick	40	292-" -
Lime	50	275-" -
Masons	25	87-8-"
Carpenters	25	75-" -
Timber	75	540-" -
Tiles	12	10-" -
Iron work	33 1/3	40-" -
Cart hire	33 1/3	38-" -
Coolies	20	70
Lath, bamboos &c	33 1/3	16-8-"
Sugar, pots, incidentals &c	33 1/3	29-" -
Total increase of expense		Rs. 1473-" -

Like the Estimate of 1855 the above does not include the cost of land, its enclosure &c.

In regard to the buildings now in progress at Mana Madura & Pulney, the mission hope to be able to meet the additional expense without calling for a direct appropriation from the Board for this object. The increase of expense extends of course to all our repairs. The evil is beyond our control, but we shall watch our expendi-

tures for these objects with the utmost care, and should our future estimates seem large compared with those of 1835, you will not fail, we are confident, to attribute the change to its real & unavoidable cause.

Rejoicing in the prosperity with which God has favored the Board in these times of excitement & trouble in our native land. I remain

Yours affy

W. Isaacs

Madura June 13. 1862.

Rec'd. Aug. 13.

Ack'd Jan 2, 1863

For the Estimates
act following.

Prosumalie Oct 23rd 1862

Rev R. Anderson D.D.

Dear Brother

My last stated letter was written from the Pulney Hills, where I was spending our Annual vacation during the months of April & May. Mrs Tracy's health was feeble, & by the advice of the doctor, she remained on the Hills a few weeks longer, while I returned here to reopen the Seminary.

At the commencement of the Term, 48, or 50 candidates for admission were present and were carefully examined in the prescribed course of studies. Thirty six of the candidates were from the village schools. As a considerable number of last year's candidates could not then be admitted to the Seminary, I indulged the hope that they would be excited to greater diligence, and that the class to be admitted

Since 1st, 1862.

this year would be able to stand a much better examination than the last. But this was not the case; and if any difference was apparent, it was rather in the way of deterioration, than improvement. A few, however, sustained a very good examination. Of the whole number, 17 were received. Twelve Candidates for the Preparandi class were examined at the same time. They come from various stations, & were from 15 to 19 years of age. Their education had been much neglected; not more than one could repeat the Ten Commandments, and some did not even know that they were to be found in the Bible. Few of them, also, were able to repeat the Lord's Prayer correctly. All could read fairly, & most could write with more or less freedom. The whole twelve were admitted as they seemed desirous of learning. None of this class, or of that received from the village schools are professors of religion. Two

catechists only, one from Cumbum & one from Battelagundu were received to the Seminary. Two or three others were expected, but from sickness, or other causes, they did not make their appearance.

The admission of so many students, none of whom were pious, on gave special special evidence of interest in religious things, has had rather a deadening influence over those who were already professors of religion, but the general conduct of the scholars during the Term has been excellent, and I have been occasionally cheered by evidences of spiritual life, & led to hope that the more special presence of the Holy Spirit would not be withheld, but the desired blessing is still delayed. May the Lord give us grace to search out, & remove every thing which grieves the Holy Spirit, and hinders His return!

At our last communion season, five persons were admitted to the Church

on profession of faith. Three of these were students in the Seminary. One was a man who has for several years been employed as cook in the Seminary; and the remaining one is a laborer employed in Goot work. This man, when quite young was taken into the family of the Rev W. Todd, formerly of this mission, & kindly provided for until Mr. T's return to America. Within the past two years he has manifested much interest on the subject of religion, and for many months has given me reason to hope that he has really chosen the Lord for his portion. His wife still remains a heathen, but he claimed the privilege of baptism for his little ~~son~~ who was soon after admitted to the visible fold of the Good Shepherd. May he become a lamb of His spiritual flock!

There are two or three other candidates for admission to the privileges of the church of whom I have much reason to hope that they have passed from death to life

Two of the scholars have left the Seminary without permission. One of these had but recently entered; the other who has been in the Seminary for several years, is engaged as a Catechist & Teacher on a Plantation in Ceylon where he has some 300 souls, more or less under his care. At the close of a letter which I recently received from him, he says. "I deeply regret, my dear Sir, having lost the privileges which I enjoyed in the Seminary. The Lord is trying me, and I humbly beg of you to pray for me without ceasing". May the Lord preserve him from temptation, and make him the means of much good to others!

I am sorry to hear of the boy who left the Seminary last year, & went to Ceylon, that he is living in a very immoral manner. I fear he has gone out from us that it might be made manifest that he was not ours. It is sad to think that one who has had so much instruction, & who has professed to love the Saviour, should be led

captive by Satan at his will. May the Lord still follow him with His mercy, and enable him to recover himself out of the snare of the devil.

The ordinary routine of the Seminary has been carried on as usual, and I need only add that the three elder teachers, besides their regular duties in the school have been, and are still engaged, in their leisure hours, in the translation & preparation of books which are to be published by the Vernacular Education Society, thus extending their influence over the multitudes who are reached by the publications of that Society.

I remain, very truly

Yours &c

W. Imey

Pasumalie Oct. 25, 1862.

Recd Jan. 16. 1863.

Ans'd Sept 30

X

Madura Jan 13th 1863

Rev R. Anderson D.D.

Dear Brother

In your letter of April 12th 1862 you refer to a report made to the Mission on the subject of Itineracy, and express yourself as pleased with the result to which the mission came on the subject, and you ask "Taking all things into view, and regarding a portion of your local district as to be operated upon by your own itineracies, and those of the more competent native ministry, and gradually by a native ministry established on the ground, - how many additional missionaries ought we to send you as an immediate supply?"

You will remember that, during the visit of the Deputation to this mission in 1855, the District of Madura was divided into 18 mission stations, each of which it was thought desirable to have occupied by a resident missionary. At that time the Gospel Propagation Society was carrying on missionary operations in several parts of the District. Since then, by an amicable arrangement with us, that Society has withdrawn from the District, leaving it entirely in our hands with the exception of a portion of the Zemindary

Recd Oct. 25, 1862.

of Ramnad. We are therefore, or rather the American Board, and the Am. Churches are responsible for the spiritual cultivation of this whole field. It is a burden which we have voluntarily assumed, and nearly two millions of souls are dependant upon us for the bread of life. This is a vast responsibility. to what extent have we been able to meet it? Of the 18 districts stations into which the District has been divided, only ten are, even nominally occupied by resident missionaries. Of these, the brethren at Pulney and Mount Madura are just entering upon their labors. The fields they occupy are new & difficult, and much earnest & patient labor will be needed to break up the fallow ground and prepare it for the reception of the good seed of divine truth. Mr Chester, who has occupied Tirupuvanum, has been absent from the station for a year past, and is now acting as physician to the mission, in consequence of which he necessarily resides in Madura, and can do nothing at present for his station.

The station of Periaculum, on account of its extent, was divided into two stations, Cumbum & Periaculum, and our lamented Br Scudder

was placed in charge of the latter, and entered upon his duties with characteristic zeal, but already our divine Master has called him up higher and his station is vacant.

The stations at Dindegal, Periaculum, including Cumbum, Battelagundu, Mettur, Madura, Tirumangalum and Mandabasadie have all been occupied for several years. They have been diligently cultivated, and contain about 130 congregations of native christians. But in all of these station districts there are many villages which have never yet been visited by a missionary or catechist. In each of these districts there are a considerable number of native congregations and churches, and the best interests of the cause of Christ require that these should be carefully looked after. All that a missionary can do is to visit them once in a month, or once in two months. Much of the travelling from congregation to congregation must be done at night, yet he can occasionally visit, in a hasty manner, the villages lying on his road, and can, sometimes, make a tour expressly to preach in the heathen villages. The population of the mission station districts varies from 100000 to 200000 souls each, scattered in a multitude of villages, each district

containing, on an average some 500 After all that the missionary has done, or can do, by himself or through his catechists there remains at every station much land to be possessed. All his time, and all his strength for years to come can be profitably employed in his own field, and must be thus employed, as he must take up the lamentation, "They made me the keeper of the vineyards, but mine own vineyard have I not kept."

It appears manifest, then, that the present missionaries cannot wisely leave their own stations to labour as itinerants in the regions beyond. There remains, therefore, a very considerable portion of our District which has scarcely even been visited by a missionary, and which cannot be reached by our present force. On the North of the Pulney district is a region 15 by 25 miles in extent which has, perhaps, never been visited by a missionary. In regard to Dindegal Mr Webb remarks. "The Dindegal Taluk extends 32 miles from Dindegal in a Northerly direction on the Karur road – 14 miles East on the Nattam road – and 14 miles West on the road to Pulney. We have done next to nothing North of us. We have no congregations there, and I have not made more than 6 or 8 tours in that

region
since 1850 when I came to this place, there is North of Dindegal a district of country at least 450 ~~square miles~~ in extent which is never visited. I hope to do more for it in future". All this district of which Mr Mott speaks is filled with a dense population.

The district of Nattam, lying between Dindegal and Mehur has very rarely been visited by a missionary or catechist;- and the large district lying North & East of Shivagunga, containing not far from 1200 sq. miles, and crowded with population, is almost as destitute of missionary labor as the center of Africa. All this large portion of our mission field, comprising almost the entire Northern & Eastern portions of the District is beyond the reach of the mission at present. It is not neglected of choice, but because we have not strength to cultivate it, or even occasionally to visit it. It can only be reached by an active and efficient system of Itinerancy. We are satisfied, after mature reflection, that the work cannot be performed by missionaries who have the charge of a station upon their hands.

We need for this work three men who may devote all their energies to it without distraction. The work is one which will require peculiar qualifications in those who undertake it.

They must be men able & willing to endure hardness as good soldiers of Jesus Christ. This is required of all missionaries, but particularly so of men who would labor efficiently as itinerants in this country. Living in tents, & wandering from place to place, they must be satisfied to be without many of the conveniences & comforts of settled life, and to live as strangers & pilgrims in the land. If they are men who are attracted by the very difficulties & discomforts of the work, desiring, like the great apostle to the Gentiles, to preach the Gospel where Christ has not been named, they will be so much the better fitted for their work.

They should be men of good, sound health, but especially of sound, common sense, able to take care of themselves, as being yet in the body; and ready to accommodate themselves to the constantly varying circumstances in which they will be placed. Above

all, they should be men of simple-hearted, single-eyed, earnest, humble piety. This, too, is needed by all missionaries, but by the Itinerant more than by any other. He will see much to try his faith, much to try his patience, much to disgust him in the habits of the people; and he will need much of the meekness & gentleness of Christ that he may not weary in instructing those that oppose themselves. He may have to labor long, and see but little direct fruit of his labors. He must live by faith & prayer; and communion with his Savior, must take the place of communion with his brethren.

These are rare qualifications, but rare men are needed, for the work is peculiar & important, as well as difficult. The Primitive Itinerant Mission has been rich in such men - all of them educated in the English Universities - but simple hearted, spiritually minded men, & throwing their whole heart into their work. Are not the same traits of character to be found among American Christians, Has not many a young chaplain

in our armies during the past two years, exhibited the very traits of character, the same self sacrifice, the same devotion to his arduous work - the same love for Christ, and for the perishing souls of men, that is needed by an Itinerant in this heathen land? Will you not send us, then, immediately two men to aid us in cultivating more effectively the field we already occupy, and three men to labor as Itinerants in the more destitute parts of our field. We need them all, and we need them immediately. In the mean time the Missionary will carry out to the best of their ability the plan of Itinerancy forwarded to you. You may assure those whom you send, of a most cordial welcome from us who are already on the ground. We will aid them with our counsels & our prayers; we will sympathize with them in their trials, and will rejoice with them in their success; and so far as may be desirable & practicable will join them in their labors. With all the hardships of the missionary work, it is a good and blessed work; it is a glorious work; it is a successful work. Come and aid us, beloved brethren, in laying in this dark land the foundations of the Church of Christ, and when, in after ages, "the headstone is brought forth with shouting, to the glory of God saying, we will unite together in crying, grace, grace unto it."

Yours very affy W. Isaac

Rec'd March 23

Padamalie Feb 28th 1863

Rev R. Anderson D.D.

Dear Brother

About the middle of last month I wrote you on behalf of the Mission, on the subject of the contemplated Itinerancy in this field. That letter expresses my own views as far as it goes; but on the characteristics needed for the work, one point contained in the original draft was omitted by the mission, which I yet think of considerable importance. That point is that the Itinerants should come out unmarried. If the Itinerancy is to operate in the remote parts of the District, as I suppose is intended, the Itinerants must live in tents for 10 months out of the twelve. They will be constantly removing from place to place, seldom remaining longer than a week in one locality. From their distance from Madura also they will be subject to many inconveniences in procuring regular supplies of proper food, and in many ways must be subject to inconveniences from which the stationed missionary is, to a great extent, free.

This roving, unsettled kind of life will become pleasant ultimately to a man in sound health, but to a lady it would be insupportable. Her health, often, and the care of a family would interfere with the active prosecution of the work, which is one demanding every energy, as well as much self-denial, and soon, though the name might be kept up, the Itinerancy would, often, prove a failure. In the Tinnevelly Itinerancy this has been a sine qui non from the beginning. Two only of the missionaries, after spending several years in the Itinerancy, have married, and both have assumed charge of settled stations.

My judgement has always been strongly opposed to the propriety of sending out unmarried men to occupy settled stations in a mission in this country, and nothing has occurred to change my views. A young unmarried man, settled down at a station alone would be exposed to temptations, from which the Itinerant, constantly on the move, and finding daily new excitements in his work, would be free; and the latter would be far more likely to escape the tongue of slander than the former. These are not, therefore, the same

objections to an Itinerant missionary remaining unmarried, as exist in the case of his settled colaborer; and the hardships to which he must necessarily be exposed, and which a lady could not long endure, seem, in my judgement to make it very desirable, if not absolutely essential, that he should so remain.

I am urging a degree of self denial, which, I am aware, few can exercise, but the efficiency, if not the continued existence of the Itinerancy will, I think, depend upon this self-denial, and therefore I urge it.

In a word, I would send out none but unmarried men for the Itinerancy, but I would <u>urge no one</u> to remain unmarried; the requisite self-denial - the hardships of the work, as well as its many & peculiar joys, should be fairly laid before the candidate, and the unbiassed decision left to himself. If he chooses the Itinerant work, I would give him to understand, that, if after a trial of several years, he finds that he has been mistaken as to his ability to lead a single life, he will be at liberty to leave the work, or to marry & become a stationed missionary, for which his Itinerant labors would form an excellent

separation. The proposal that celibacy should be considered as a requisite in an Itinerant, was lost in the mission meeting by one or two votes only, the principal reason which influenced the majority being, I think, a fear that such a requisition would prevent young men from engaging in the work. Whether this would be so, or not, you will be better able to judge than we. We are all agreed as to the desirableness of having an Itinerancy at work as soon as may be; and if there is no other, or no better way, then by all means send out married men. The brethren here, are stirring themselves up to do what they can to reach all the heathen in their several districts, and I trust great good will be the result.

The "Training Institution" of the 'Vernacular Education Society' has commenced operations with 15 scholars, and I learn that 10 others are on their way from Coimbatore. I have had many fears lest the Institution should prove a failure at the outset. The Committee of Management at Madras, are mostly men

fully occupied with other duties, and by their dilatoriness, and mistakes hazard the existence of the Institution. Then, the Madras Committee are controlled by a Com^ee in England, who know nothing of the state of things here, and who send out impracticable or injurious orders which must be obeyed whatever may result. Add to all this, that, of the two gentlemen sent out to conduct the school, the one who is nominally at the head, is not likely to get the language, and knows nothing practically of the mode of education in such an Institution, and the prospects of success do not seem very bright. Still, with all these drawbacks, I begin to hope that the attempt may not prove a failure; and if it should succeed, the benefit to our mission & the District will be great.

You will be pleased to hear that both your sons in America have made a profession of religion. They entered Williams College together last September, and we continue to hear good accounts of them. Joseph reached his 18th year, the 27th of last August.

May I ask an interest in your prayers for both of them? Charlie & Jamie who are still with us have grown up to be large boys, and should have been in America before this time. The mission have given us permission to send them home with Mr Hewick who will probably leave here at the close of the present year. They will go to my sisters in Norwich who will do their best to make for them a pleasant home. They are, however, quite aged, & boys of the age of ours need firm & judicious control and guidance. I cannot say that I am free from all anxiety respecting them, and yet the Lord has been so kind in His dealings with our elder boys, that it would be most ungrateful to doubt his kind care of these. He has shut us up, apparently, to one course, and we shall strive to cast our cares upon Him. Should your counsel or advice be needed in regard to our dear children, we have your kind promise that it will not be withheld.

I am happy to be able to say that Mrs Tracy and myself, as well as our children

are in good health. Since the death your dear brother D. C. Scudder, I have often thought how strange it is that God should have taken away one so young & so full of promise in every respect, and spared us who can scarcely expect many more years to serve Him here. I have never known a young missionary who united in himself so many qualifications for extensive usefulness, as did our departed brother. We deeply mourn his loss, on our own account and on account your work. We mourn for our bereaved sister & for the bereaved parents who have lost a son of whom they might well be proud; But they, as well as we, will submit to the hand which has inflicted the heavy blow, and say "It is the Lord. Let Him do what seemeth him good."

The long continuance of the war at home, the ill success of our arms, the scarcely disguised hostility of England & France, sometimes fill us with dark forebodings in regard to the future; but He who stilled the tempest with His voice, can quiet & control all these

discordant elements, and glorify Himself in the result. May He save our country from division and bring her out of this trial, more bright & glorious than ever.

With very kind regards to Mrs Anderson from Mrs Tracy & myself, I remain

Yours affly

W. Tracy

Pasmatic Pd. 2 Sept 1863.

Rec'd Mary 2.

Rep Oct 30

Nineteen Inferno

P. Cal.

Pulney Hills April 27th 1863

Rev T. B. Treat D.D.

Dear Brother

It is my pleasant duty to record the goodness of God to myself & family & to those under my care, during another six months; for with the exception of a few weeks in which I was unable to perform my usual duty in the Seminary, we have all been preserved in the enjoyment of health.

Our Term closed, as usual, on the last of March. This has been heretofore the end of our Seminary year and the time for graduating such classes as have completed the prescribed course of study: but for the commencement of the mission the graduation of these classes, and the reception of new ones has been deferred till September.

But little especially worthy of note has occurred in the Sem'y during the past six months, but the usual routine of duties has been quietly & successfully pursued by teachers & scholars. During the earlier part of this period a general want of deep religious feeling was painfully manifest, though the general conduct of the students was good. In regard to two or three I felt much anxiety as they not only appeared to have lost the earnestness of their first love for Christ, but at times manifested a proud and insubordinate temper, very injurious in its

Pasumalie Feb. 7 & 1863.

influence over others. Private reproof, was, however, sufficient to check the evil, and towards the close of the Term I was pleased to notice in them the return of a better spirit. One lad, not a member of the Church, I have been obliged to expel from the Seminary. His conduct, almost from his first entrance has been very trying - a reckless disregard of the rules of the School; and, at last, manifest and gross immorality, without any signs of contrition, on being discovered made it necessary to remove him from the School

I have also had to mourn over another young man of whom I had formed better hopes. He was a good scholar, and bid fair to become an useful man; but while away from the Seminary during vacation, he fell into sin through the evil influence of some of his ungodly relatives. After his return he confessed his sin with many tears, and I have reason to believe that his repentance was sincere. He has left the Seminary, but I still hope that the good Shepherd may reclaim this wandering sheep, and overrule his fall to the good of others.

These cases of sin have caused me deep sorrow of heart, but they do not afford ground of discouragement in our efforts to elevate & Educate the children of our native christians. "It must needs be that offences come;" and when the moral

condition of the class of society from which the most of our scholars come, is considered, we have great reason for gratitude that the number of those who have fallen back into the pit has been so small. I have mentioned these cases that you may be able to sympathize in our difficulties & trials as well as in our joys & our success.

I have said that in the early part of the term a general spirit of apathy on religious subjects was manifest among the students. Towards the close of the a better spirit prevailed and I have had cause to rejoice over the quickening of some who have long been professors of religion, and over the hopeful conversion of others. Six of the students have been admitted to the privileges of the Church since I last wrote and my earnest prayer is that they may walk worthy of the profession they have made. They come from 4 or 5 different castes, and one of them is from, what is perhaps the lowest caste in the country - the caste of Kurravars. He is, however, a young man of good mind, and of decided piety, and I cannot but hope that he will prove a blessing to the degraded tribe from which he has come to cast in his lot with the people of God.

Our distribution of Scripture & Tract through the instrumentality of the students has

been less, for various reasons, than formerly, but their weekly visits to the villages are continued, and I trust the cause of God is promoted by their conversations with the people. At the recent annual Festival at Secunderamalie larger numbers than usual were present, owing, probably, to the abundant harvest just gathered in; but a more willing disposition to listen to the truth was manifested by the people present. Everything in the form of a book or tract which we had to dispose of was given away or sold. Much difficulty was found in drawing the idol-car, many of the people saying that it was not their concern but that of the brahmins, who might draw it themselves if they chose. This indifference was openly attributed to the diffusion of christian truth; and once or twice our students were requested by the Manager of the temple to leave the vicinity of the car, as by their distribution of books & conversation with the people they hindered its being drawn. More than twice the usual time was consumed in bringing the car to its accustomed standing place, & then only by hiring men from the villages to do the work. Previous to the festival, the Manager, who is also Manager of the large temple in Madura, and who is not a brahmin, proposed that the car

should be reduced in size, that it might be drawn with more facility, but the brahmins refused. and the result was as I have stated. A violent feud has for some time existed between the manager & the brahmins of the temples under his superintendence, as the former has filled up many of the responsible offices of the temple with persons who are not brahmins. He says the brahmins are not trustworthy, and on one occasion he went so far as to say, in the presence of several of our Seminary teachers, that the brahmins were mere interlopers, and had no right to perform the religious ceremonies of the temples, which duty properly appertained to priests chosen from the other high castes. Thus the house is divided against itself, may this prove to be a prelude to its speedy & utter downfall! The Manager of the temple, to whom I have referred is a man of intelligence, and of an enquiring mind. He has read some from christian books, and is now, I am told, engaged in reading the Bible, the source of all true, spiritual light. I do not attach too much importance to this study of christian books, but I do pray that the Holy Spirit may enlighten the mind & renew the heart of this influential man

through the power of the truth.

I may add, as another sign of the times, that the heathen Shanars, from which caste so many of the Timnevelly christians have come, are now much excited in regard to their religious rights, particularly that of entering the temples as far as the higher castes do. They have often expended considerable sums of money in enlarging and beautifying these temples, yet, strange as it may seem, they have not been allowed to enter even those parts of the temples which are open to other castes, even to the despised Parias. They now claim the right of going where any persons of good caste can go. The Managers seems inclined to yield to their claim as a matter of simple justice, but the brahmins hotly oppose any such innovation upon previous custom. The Shanars say they will carry their point, or threaten that they will cast the brahmins overboard & set up for themselves, or go over in a body to christianity. Whether any thing of importance will result from this excitement it is too soon to predict; but whatever tends to loosen the bonds in which the brahmins hold the people, and to lessen the veneration with which they have been

regarded, must be favorable to the progress of the Gospel, and therein we do & will rejoice. Oh that the Lord would come and work speedily, and with His almighty power, to redeem this perishing people to Himself!

With Christian regards

Yours very truly

W. Tracy.

Fulney Hills Apr. 2 1863.

Res'd July 16.

Ack Sept 30

407

Pasumalie Oct 19. 1863

Rev R. Anderson D.D.

Dear Brother

My last letter was written while I was spending my usual vacation on the Pulney Hills. Soon after writing, I received a notice from the Madras Bible Society that the Delegates for the Revision of the Tamil New Testament would hold their final meeting on the Pulneys in June. This made it necessary for me to prolong my stay upon the Hills. The Delegates met about the middle of June, and were engaged on the Revision till the middle of August, working daily 9½ hours, excepting a half holiday on Saturdays and an hour for prayer meeting on Thursdays. The Delegates were the Rev Mr Bower, the principal revisor; Rev Dr Caldwell S.P.G. Rev E. Sargent C.M.S. Rev C.S. Wohlkopf S.P.G. and myself. These delegates are the same who met in Palamcotta two years previously, with the addition of the Rev Mr Wohlkopf. We had been engaged on the work for more than five years,

Pulney Hills
Apr. 2 1863

and it was with feelings of deep interest that we came together for its completion.

After going carefully over the Epistles and the Revelation verse by verse & word by word, we took up the criticisms which had been furnished us by the Jaffna Missionaries, going over them with great care. We took the same course with the suggestions of the Delegates individually, on the ground we had previously passed over. - Then reviewed a portion of our Revision of the Gospels, and, after settling some general principles to guide the principal Revisor in preparing the work for the Press, we concluded our labors, grateful to our Divine Master for the privilege of being engaged upon so interesting & important a work; and thankful for the pleasant intercourse & uninterrupted harmony which prevailed among the Delegates during all our discussions. I need only add that since the completion of the Revision, the Madras Bible Society have adopted it as the only Tamil version to be printed with the funds of the Society. This will secure its general adoption in place of the several versions now in use.

In consequence of being engaged on this

Revision work. It was necessary for me to be absent from the Seminary for nearly two months of Term time, leaving it in the hands of the native Teachers. I came down from the Hills, however, long enough to set the Seminary in operation, and explain the necessity for my absence. The scholars promised to avoid everything which could cause me anxiety during my absence, and they fulfilled their pledge in such a manner as to give me renewed confidence in them. During the two months of my absence, I received 12 to 15 letters from them weekly, each writing in turn, and not an instance of misconduct occurred during the whole time.

More than usual sickness prevailed among both teachers & students during the first month of my absence, and I am very greatly indebted to Br Webster who visited the Seminary daily for several weeks, administering to the sick, & encouraging all by his kind words. He thus removed a heavy load of anxiety from my mind for which I feel most grateful

After my return from the Hills, I had the pleasure of admitting four of the students to the

privileges of the church. Two of them had long given me reason to believe that they had truly chosen the Lord as their portion, but, partly from an expressed fear that they might dishonor their profession if they joined the church so young, and partly from the untoward influences of their friends, kept back from an open profession of their love to Christ. Both of them now express their regret at having done so. Their external conduct has been unexceptionable, but their love had grown cold, and their affections worldly, and they now felt that this was in consequence of their neglect to honor their Savior. With these feelings they sought admission to the church, and I trust the Lord will enable them to adorn the profession they have made.

The remaining two who joined the church were the children of praying parents, who rejoice that their prayers have been answered, and that their children are now partakers of the same covenant privileges with themselves.

One young man, of the Posporandi class, who left, with permission just before the close of the Term has not returned. His father & family had come over from heathenism to Romanism, and from Romanism into connexion with us. He

cently, having suffered affliction in his family, he was led to believe that it was in consequence of his having become a christian, and he returned to his first religion, taking his son with him. Still I cannot but hope that the truth which the young man had learned during his short stay in the Seminary may not be lost upon him, but, though overpowered for a while, may ultimately, by the blessing of God, spring up & bring forth fruit.

At the close of the last Term, a small class of four graduated, & entered upon the service of the Mission, and a new class of 17 were admitted. A class of six Catechists were also admitted at the same time.

A few weeks ago the Zemindar of Nadicotta, near Tirumangalum, requested me to receive his two eldest sons into the Seminary, promising to bear their expenses while here, and I have cheerfully complied with his request. When I first went to live at Tirumangalum in 1839 the father of the present Zemindar showed me frequent kindnesses, and continued his friendly interest until his death about a year ago. His eldest son died young, but not, I trust

before he had become a sincere believer in Christ. The present Zemindar was for a short time in ~~the~~ Boarding School at Tirunnavelum, but left when about 13 years of age, and was married to two wives at the same time. For some years his conduct was very unsatisfactory, but of late there has been a change for the better, and it gives me peculiar pleasure to receive under my care the grand children of my old friend. In my conversation with the Zemindar when he brought his sons to me, he expressed deep regret that he had himself so long neglected the study of the Gospel, and his determination to do better for the future, and promised that his daughters as well as his sons should be educated; and I am pleased to hear from Mr Herriott, that he has already sent his daughters & a niece to the mission school in his village

During our Seminary recess about the last of September, I had the pleasure of taking part in the ordination of a Native Pastor over the church at Mallankinere. Mr Herriott will doubtless give you a particular account of the interesting occasion. I was forcibly re-

minded of the occasion when you & Mr Thompson took part with us in the ordination of our first Native Pastor in the same place. One pleasant sign of the progress made since then in our work, was seen in the fact that at the present ordination three native pastors took part in the exercises, and that the present pastor is the ninth who has been ordained in the mission, all of whom, except the first, are now in charge of churches in this District. The pastor recently ordained is not a novice, but has labored faithfully for years as a catechist among the people over whom he is now ordained. May the Lord strengthen him for, & bless him in his work!

I trust your visit to the Sandwich Islands has been as pleasant & profitable to yourself and Mrs Anderson, as to the churches which you visited, and praying that the Lord may strengthen you for still further labor in His service

I remain

Yours affec^y

W. Ireen

I enclose a copy of the Report of the Revision Delegates which I think may interest you.

Pascumalie Oct. 19. 1863.

Rec'd. Jan. 1. 1864.

ack'd March 17, 1864.

Madura March 2nd 1864

Rev R. Anderson D.D.

Dear Brother

I wrote you, June 13. 1862 on behalf of the Mission in regard to the increase which which had occurred in the cost of building, increasing the Estimate made in 1855 by Rs 1473, and stated that, in the case of the houses building at Pulney & Madura, the Mission hoped to meet the additional expense in some way without calling for a direct appropriation from the Board for that object. The Mission accordingly made an appropriation of Rs 1473 to each of the brethren carrying on those buildings.

The Building Committee, in auditing Mr White's final account of building at Pulney, found a further excess of Rs 717.14.3, and after a carefull examination, thought that with more vigilant watchfulness this amount in excess might have been considerably reduced; but believing that Mr White has made great effort to have the house well built, and at a reasonable expense, they recommended that the sum in excess be allowed,

Rec'd Oct. 19, 1863.

subject to the approval of the Prudential Committee, which approval, we hope they will grant. The item will be found in the Treasurer's account for the last year.

The increase in the cost of building materials and labor, does not yet, I am sorry to say, appear to have reached its maximum. Our expenditures for repairs, as well as for buildings, must be considerably greater than heretofore, but we shall make every effort to keep them as low as possible.

I remain
Yours affly

For the Building Comte

Rec'd

Rec'd Apr 3.

Corresponding Secretary
W. Ivey
Apr 5 1864.

Pasumalie May 4th 1864

Rev R. Anderson D.D.

Dear Brother

Since my last stated letter, I have been called, with my wife, to an experience of one of the sorest trials of missionary life, in sending from us the last of our dear children, to see them, perhaps, no more till parents and children shall meet again before the great white throne. Our hearts are very, very sad as we miss the sound of their voice in our now solitary home. We miss them at the family altar - we miss them at the seasons specially devoted to prayer & conversation with them. we miss them every where. We can no longer teach them, directly of the precious Savior - no longer warn, and exhort, and entreat them to flee from the wrath to come, to the ever open arms of the dear Redeemer. Precious opportunities, neglected or improved, will return no more; and we can only commend them to the tender care of Him whose we are, and for whose sake we have laid our loved ones upon the altar of sacrifice. May He keep them from the evil that is in the

world, and permit us, at least, to meet at last at His right hand where painful separations are known no more forever!

We accompanied our children to Madras, taking advantage of our Seminary vacation, and hoped to see them settled on shipboard before parting with them; but through the delay of the ship in which they were to sail, this sad pleasure was denied us, and we tore ourselves from our dear children amid the noise, and confusion of the Rail Road depot. May God comfort those who have to pass through the same sore trial!

While in Madras, I saw something of the work of our mission at Royapuram, and in its neighborhood, and was much interested in what I saw. I met with no cavillers to the preaching of the cross; and in visiting some schools in the rapidly growing settlements near Royapuram I was forcibly struck with the resemblance of the people in all respects to those among whom we daily labor in our own villages. There seemed to be a wide & open door of usefulness, and I could not but wish that our Board could send one or two suitable, ~~earnest~~ men to enter this field of labor before it becomes preoccupied by Romanists. Mr Hunt does all in his power, but his many

secular cares leave him but little time or strength for this work.

Shortly, after returning to Pasumalai I had the pleasure of admitting 5 of the students to the privileges of the church, two from the second class, and three from the class of Praparandi. Of one of these I had but little hope, a year previous, that he would ever repay the care and labor bestowed upon him. Before coming to the Seminary, as I afterwards ascertained, he had been addicted to gross vice; and on one occasion after his joining the Seminary, I had to punish him severely for his misconduct. But a change, very manifest to every one, took place in his conduct, and about the time of the Annual season of prayer in January of this year, he, as he thinks, gave himself up unreservedly to the service of his Savior.

One of the other young men, admitted to the church is the son of a Romish Catechist in the Cumbum Station District. He was for a while a pupil in the Jesuit School in Madura, but left disgusted with what he saw & experienced there. He suffered reproach, and worse than reproach from his father, who tried every means in his power to bring back his son from what he considered

the error of his ways, but without effect. He is a young man of fair mind, and modest, unassuming behavior, and I trust has the grace of God in his heart. During the present vacation he will have many temptations & trials to contend with, but I hope the Lord may enable him, not only to stand firm in his profession of the truth, but to become also a means of good to those around him.

The general conduct of the students has been all that I could wish, and the excellent examination which they sustained at the close of the Term afforded the best evidence of the industry & faithfulness of both teachers & scholars.

At the Annual Feast at Secundekmalie, the teachers, with the older scholars, & the Catechists class spent one or two days in talking with the people, and in selling Scriptures & Tracts. In the latter effort their success was not very great, but was sufficient to encourage them to make another effort. Several brahmins, among others, purchased Scriptures for themselves, and for their children. The preaching was, with scarcely an exception, listened to with interest. Many assented to the truth. One man said we had made much trouble with our books, and instanced himself as an example, saying that whenever, since reading our books, he had attempted to worship images, or perform other idol-

-ations ceremonies his mind was filled with doubt, and his peace was destroyed. I cannot but hope there are many such who cannot worship their idols in peace, and who, ere long, may be led to seek for peace, where alone it can be found, at the foot of the cross. During the feast an effort was made by the head men of the temple to wake up the slumbering enthusiasm of the people by the pretended performance of a miracle. Some fish, which had been cut in pieces and placed on the fire in the presence of the god to be prepared for food, were instantly restored to life, and the brahmins triumphantly brought out some living fish before the astonished multitude as a proof of the power of their god. Many believed the miracle, for, 'had they not seen the living fish, and how could they doubt?' But the deception was easily pointed out, and many, at last began to doubt whether they had not been deceived by their own priests. These efforts of the brahmins to deceive the people, show that they feel the weakness of their cause in the presence of the truth, and the constant need of something new, to amuse or astonish their ignorant votaries, and keep them for a while longer in willing subjection.

Soon after the commencement of vacation,

I went to Dindegal to spend a few days in itinerating with Mr Chester among some villages lying to the East of Dindegal. Several other parts of the district had been already visited by Mr Chester & his native helpers. The tents were pitched in a pleasant grove of Cocoanut, Tamarind, & other trees, and we found at the encampment Pastor Savarimuttu, six Catechists & Teachers, and one of the Seminary students. // Forming ourselves into four companies we went out in the mornings & afternoons to visit the heathen villages within a distance of five miles from the encampment. At noon we held a meeting in the tent, and in the evenings we all went together & held meetings by moonlight in some of the nearer villages. After working thus for two or three days we were compelled by the continued rains to return to Dindegal. We had however, visited 40 villages, and held 49 meetings in which we preached to about 2000 souls, and sold a considerable number of books & Tracts. The people heard us gladly, & I feel sure that our labor was not in vain in the Lord; and what I saw made me feel more than ever the importance of this new work in which the brethren are engaged, and the urgent necessity there is for regular itinerant labor in the more destitute portions of our field. //

After returning from Dindegal I made a flying visit to Tirummangalum & Mallankinaru to meet the native Helpers in place of Mr Burnell, who is now on the Pulney Hills. // The Sabbath, I spent at Mallankinaru

Early in the morning the women came together for a meeting, in which the pastor's wife took the lead, & and one or two of the women led in prayer with great earnestness & propriety. Those who could read, some six or seven in number, read in turn a portion of the Scriptures, and the others recited lessons from the Bible & Catechism, and I concluded the meeting with a few words of advice & encouragement. About 30 were present, and when I reminded them of what their own condition & feelings were but a few years ago, when not one of them could be induced to come to church, and urged them to do all in their power for the good of their benighted country women, their hearty response made me hope they will not neglect this duty. Indeed some of them have made already not a few efforts in this direction.

In the forenoon I preached to a house crowded with attentive hearers. In the afternoon, two women were baptized by the native pastor, and received to the church after a very thorough examination. At the communion which succeeded, between 50 & 60 came around the table of the Lord to commemorate His dying love. The exercises of the day were closed by a sermon in the evening from one of the Seminary teachers who happened to be present. The day was one of rich enjoyment to myself, and, I trust, of benefit to all who came to

worship God in His sanctuary.

The reports of the Catechists & Teachers were, in general, quite encouraging, but I learned that in the region around Mallankiwa, the Romanists have been of late exceedingly active. They have had considerable success in some places among the heathen, I fear, but have not as yet, I believe, succeeded in drawing away any of our people. // May the Lord speedily destroy, by the brightness of His coming, the Man of Sin, and establish His own holy kingdom throughout the earth.

I remain, with affectionate regards to your associates at the Miss. Rooms,

Yours aff.y

W. Isaac

Rev. Dr. Clark.

Rec.d Oct. 1864

Aug. 6.

Pasumalie May 30th 1864

Rev R. Anderson D.D.

Dear Brother

In my stated letter written on the 24th inst. I informed you that we had sent to America our two youngest sons Charles and James Edward, under the care of Mr Herrick. We sent them with the expectation that they would find a home with Mr Isanelli in Sewickleyville Pa. who had taken so good care of our elder children, and this prospect greatly relieved our anxiety respecting them. Soon after our return from Madras we received a letter from Mr Isanelli saying that his health had so entirely failed that his friends urged his relinquishment of his school; and he thought it probable, if an opportunity occurred, that he should sell out his school, and engage in some less burdensome employment, in which case he would not be able to receive our boys under his care. Since then, we have heard nothing further from Mr I. and are in doubt respecting the future location of our children. My Sisters in Norwich will receive the boys on their

arrival in America, and if Mr Israelli is unable to take charge of them, they must remain in Norwich for the present at least. I have no doubt of the willingness of my sisters to do the best in their power for the boys, but on account of their age, I regret the necessity of laying such a burden upon them.

For the present, we are waiting the indications of Providence in regard to our children, and I trust our Heavenly Father will make our path plain before us.

As the boys will remain some months, if not longer with my sisters, I will thank you to pay to my sister Miss Mary Ann Israelli the allowance for the current year from their arrival, which I suppose will take place about the present time.

I do not know whether the Board has increased the allowances for children in consequence of the increased cost of living in America, but I will thank you to ask the Prudential Committee to make an allowance for Charles & James, at least equal to that made for their elder brothers while with Mr Israelli

I wrote you some months ago respecting the kind of men needed for an itinerant mission in this District, urging as my private opinion, that they should, if possible,

be summarized over, an account of the fatigue & other hardships to which they would be exposed. I have not seen reason to change my views on the subject, but I think it only right to mention now, as favoring the opposite view the fact, lately come to my knowledge, that several, if not all of the brethren, while itinerating the past year, have had offers made of native women for prostitution, sometimes by the women themselves, & sometimes by their friends. The licentious conduct of many European officials has, doubtless, given occasion to these shameless offers. Good men, by the grace of God, can be kept from the evil, but the fact that such offers are made should have its proper weight in deciding upon the kind of man to be sent out for the Itinerancy. I will only add, that the experience of the Timely Itinerants coincides with that of our brethren in this matter.

During our recent Mission meeting on the Pulneys an opportunity occurred of having a Photograph of the brethren taken in a group, and I take the liberty enclosing one, of which I beg your acceptance. The likenesses

are good, except that of Mr White, who unfortunately failed in taking the precise position assigned to him. You may recognize some of the brethren, but I will mention their names, counting in each case from the left hand.

Lower Line - Bro Kendall, Chester, Washburn and Capron. Middle Line - Noyes, Tracy & Lord. Upper Line - Burnell, Taylor & White.

Requesting an interest in your thoughts and prayers for our dear children and with kind regards to Mrs Anderson & your children

I remain

Yours affectly

W. Tracy

If Mr Tracy should be able to take charge of Charles & James, it will be necessary for some one to go with them to Lewisville. One of their brothers could probably go with them, and in that case I suppose Bond will pay the necessary expenses of his journey. Will you kindly see that any necessary allowance is made for this

Madura Sept 12th 1864

Rev R. Anderson D.D.

Dear Brother

In your letter to the mission dated March 17. 1864. you request a free expression of our opinion in regard to the continuance of the Madras Mission after Dr Winslow shall have finished his course.

As Dr W. has now left India, with no expectation of returning, your question becomes one of immediate interest, and we have given to it our most careful consideration.

As your request had reference to two subjects essentially distinct, viz the desirableness of continuing a clerical mission in Madras; and 2° the necessity of keeping up an Agency there, with or without a continuance of the Press, we will refer to them separately. We may remark at the outset that the question of the continuance of the Press at Madras, was brought before the mission two years ago, by Mr Hunt during his visit to the Pulney Hills. The conclusion to which the Mission then arrived is contained in the following Minute passed at that time.

"Committee appointed to prepare resolutions on the subject presented by Br Hunt at our meeting last Saturday recommended the following resolutions

which were adopted.

1st That we have listened with interest to the remarks of Br Hunt with reference to the Press under his care, and the prospects of the Madras Mission.

2d That under the efficient supervision of Br Hunt this Press has been of incalculable service to the cause of Christ throughout Southern India, and especially to the Tamil Missions of the Am Board, and we should greatly regret its discontinuance so long as it can be kept up without direct appropriations from the funds of the Board.

3d That an Agency in Madras directed by some qualified person from America is essential to economy in transmitting funds for our missions in South India & Ceylon, and for the transacting of business at Madras pertaining to ~~the~~ these missions

4th That it is not necessary at present to give any opinion regarding the Madras Mission, but should the brethren there request it, we shall be ready to consider the matter carefully, and express our views to the Prudential Committee." Passed May 12th 1862.

To the opinions expressed in these resolutions we still adhere. The remote inland position of the Madura Mission, and the insulated one of the Mission in Jaffna render it necessary that we should

have an Agent at Madras who may transact the many items of business for our Missions, and missionaries which can only be attended to there. It is very desirable, we think essential, that this Agent should be an American, and that he should be connected with the Mission work. If our business should be transacted through one of the Houses of Agency at Madras, the commission which we should be obliged to pay would be equal, at least, to the salary of an American missionary agent. Our purchases at Madras must be made by some one who understands our wants as American Missionaries, and who would feel interested in supplying them at as cheap a rate as possible. This is true of the Madura Mission, and still more so of that at Jaffna.

It is desirable also to have an Agent of our own at Madras to aid companies of missionaries coming from, and going to America. Our India Missions are so remote from America, & the terrors of a tropical climate are so exaggerated in the minds of many young men who are looking forward to the miss'y work, that it is far more difficult to procure reinforcements for our Missions than for the nearer & more attractive ones of Turkey &c. Every thing possible should, therefore, be done to lighten

the real difficulties connected with our work, & especially those which meet the young missionary at his first entrance upon it; and the warm greeting and prompt assistance of an Agent who can sympathize with the young missionary will fall like a beam of sunshine upon his heart, and in the remembrance will lighten up many a dark hour of his missionary life. None of us have forgotten the cordial welcome which greeted us on our first arrival in Madras, and we would not have our future brethren deprived of a similar cheering introduction to their work.

We think it essential that the Agent at Madras should be a missionary or assistant missionary of the Board, that he may understand & fully sympathize with us in our miss'y work, and as all his time would not be fully occupied by the transaction of business for the missions, he could, if a proper person, superintend our Press at Madras. We think it very desirable that the Press should be continued if it can be without too great an expense to the Board. It is an honor to our country, and our patriotic feelings would forbid its suspension; but for a far higher reason, viz its influence for good upon our missions, and upon the work of Christ in all Southern India, we should greatly deprecate its discontinuance. We are

them, decidedly of the opinion that the Board should continue to have an American Agent at Madras, and that he should, if possible, be connected with, and superintend our Press there.

Upon the question of keeping up a clerical mission in Madras, the prevailing sentiment among us is that it should be continued, and that, if possible, not less than two missionaries should be stationed there. The influence of missionary labor in some of the large cities of India, is beginning to be felt, in a way, and to an extent, not heretofore appreciated. There is a work of this kind to be done at Madras, and we desire that our country may share in the glory of the work. We are pained at the suggestion in your letter that there is little probability that hereafter, more missionaries can be obtained for this part of India, than will suffice to keep good the present numbers of the Jaffna & Madura Missions. Is it not possible that in addition to the supply needed for these missions two able young men could be found in America who would be willing to spend their lives in such a field as is presented by the present state of Madras? We do not feel that we can spare for Madras any one of our missionaries: we need only

that our own Mission should be largely reinforced, for the harvest is great, and ready to the sickle, while the labourers are few. so very few! but while we plead earnestly for help in our own field, we should greatly rejoice if something can be done for Madras also. We know that labor for Christ in large cities, especially in this country, is hard labor, and the results are not as immediately visible as in country districts, but these cities form a part of the great field which has been committed to the Church of God for cultivation, and should not be neglected.

Praying that you may have the wisdom & guidance of the Holy Spirit in your deliberations upon these important subjects.

I remain
Yours affy
W. Isaac

Forwarded by direction of the Mission

Rec'd Nov. 17.
Read Nov. 18
Referred to Mr. Wilson
Rec'd & Ans'd

Pasumalie, Madura
Oct 25th 1864

Rev R. Anderson D.D.

Dear Brother

I wrote you in May last, and have now the privilege of acknowledging the goodness of God in permitting me to labor on during the intervening months without interruption from ill health. Our vacation in the hot months which we have usually spent upon the Hills, we have spent this year on the plains, and I think, without detriment to our health.

In July I spent four or five days in itinerating with Mr Rendall in a part of his station district S.E. from Madura, taking with me the boys of the 1st class in the Seminary to aid in our work, which they did very efficiently. I was pleased to see the interest they manifested, and think they did good to others, and received benefit to themselves also. Mr Rendall has, I suppose, reported the general results of the tour. During the days I was out, I visited personally 15 villages & preached to about 1000 persons. In most of the villages

I had attentive audiences, and I presume this was the case with the parties who went in other directions. In a few instances individuals were disposed to make interruptions, or to excite a laugh by foolish remarks. One old man declared his readiness to become a christian if I would give him ten horses, but on my expostulating with the old man for talking in such a trifling manner while I was speaking to him of the great concerns of that eternal world which he was so soon to enter, the people apologized for the man, saying that he had forsaken his own family & wandered about living upon charity, which would account for the manner in which he spoke.

In another village a man was so modest as to ask for only one horse as the condition of his becoming a christian. It was enough to reply that a man who would change his religion for a horse was not worth the purchase, and we should be greatly the losers by such a bargain. The incident afforded a good occasion to speak upon the real nature of christianity, and the rewards it holds out to those who truly embrace it.

In still another village, a gallant man whose

forehead was covered with the marks of his heathenism, set himself noisily & rudely to oppose what I said, and finally challenged me to sit down opposite to him and call upon my god, while he should call upon his, and whichever god should send down a dish of cooked rice on the space between us should be accounted the true god. I did not accept the challenge, telling him that I would not insult my God by making such a foolish proposal, the characteristics of the two religions were so marked that men of common sense & honesty would not require a miracle to decide which of the two was true.

Entering another village I found myself in the Agraharam or Brahmin street, and was just speaking to a little company of young men, when a sinister-looking, one-eyed Brahmin came up, and in a very contemptuous manner said "This is no place for you, do you not know that this is the Agraharam? go over to those trees yonder and talk to any who may wish to hear you, you are not wanted here". I replied that I knew where I was, I should do them no harm, but I had come with a message to them, which I intended to deliver then & there, after which I should go to the other part of the village as he suggested. No further

objections were made, though the truth was evidently unpalatable to them. Some followed me to another part of the village where I had a large audience and listened quietly till the close of my address. As I was leaving, an aged Bramin said, they already knew that God was a Spirit and that images were nothing, and they needed no instruction on religious matters. The cross of Christ was foolishness to these wise men.

In a village which I had visited many years ago with Br Parr, I found a very different audience. Many of the respectable men of the village were collected in the Choultry, and I took my seat with them. Some of the older men remembered, & spoke with interest of Br Parr's former visits to the village where he had a flourishing school. After a little introductory conversation one of the leading men remarked that I need not waste my time in showing the folly of idolatry, they were fully convinced that there was but one God, and that the worship of idols was an absurdity; they would be glad to hear what I had to say upon some other subject. I then preached to them the precious gospel of our Lord & Saviour Jesus Christ, the only hope of sinful men. No cavils were offered. Some assented to the truth, and one intelligent man, repeating a native story to show that men were often influenced

by the multitude around them, and led by fear of ridicule to act contrary to their better judgement, said that that was very much their own position; they were convinced of the excellency of Christianity, but were afraid of the ridicule which would be heaped upon them if they should forsake the religion of their ancestors. They followed me with their kind wishes when I left, and I could only pray that the Holy Spirit might work in their hearts delivering them from the fear of man which bringeth a snare.

I have mentioned these incidents as illustrative of the varied treatment the missionary receives as he proclaims the message of salvation from village to village. In most cases we are listened to with respect, in some with deep interest. We sow beside all waters, may God give the increase!

The general characteristics of the past Term in the Seminary has been good order, and steady application to study. No special religious feeling has been manifest among the students generally. A voluntary, daily noon prayer meeting was kept up during the last Term, and is still continued, and a few give evidence that the spirit of God is working in their hearts. At the

close of last Term the Classes of Catechists and Praparandi left the Seminary. Of the Latter, 8 out of the 10 are now in Mission employment, and most of them, will, I trust, become efficient labourers. The Catechists have returned to the stations from which they came. They have spent a year in the Seminary, and most of them have made as much improvement as could be expected. The first in point of scholarship is, I fear, too much inclined to worldly-mindedness. One or two are inferior men, & not likely to be very useful, I fear, but the remainder will, I hope, show by their increased usefulness that the time spent in the Seminary has not been without profit. Mrs Isaac has made every effort in her power to benefit the wives of the Catechists while they were here, but with very poor success. Two of them could read when they came here. Of the others, one seemed very desirous of learning to read, but her age, and the cares of a large & feeble family finally discouraged her, and she gave up the attempt. The remaining two never manifested the least inclination to study, treating with utter indifference every effort to interest them in the matter, and their husbands appeared as indifferent as themselves. Many

of our village Catechists have wives who are unable even to read, and the frequent failure of our efforts to benefit those of this class who come here with their husbands is a cause of much regret to us; for the bad influence of an uneducated & careless wife must go far to counteract all the good her husband could do, at least in the village where they reside.

The admission of a new class of Catechists, and Poetpar and i was deferred till the beginning of the year, on account of the greatly increased expense of living. In addition to the foreign influences which have caused a permanent rise of prices, we have now to add the prospect of a famine during the coming year. Not half the average amount of rain has fallen thus far the present year, and there is every prospect at present that the Monsoon will prove a failure, in which case there must be much suffering among the people.

May the Lord avert his judgements, and incline the hearts of the people to turn unto Him who is the Author & giver of every good & perfect gift!

I remain

Yours affly

W. Tracy

Madura Jany 17th 1865

Dear Joseph

Your very welcome letter, written after your return from Lynood reached us some days ago, and, I need scarcely say, we were much gratified with the account of your pleasant visit to Lynood. I hope you may have many more such. We rejoice in all your joy, and our constant prayer is that God may prosper all your plans if they are for his glory, and you would not wish them to succeed if his glory would not be promoted by their success. Since the receipt of your letter we have received others, which make us still more desirous that your plans should succeed. Mr & Mrs Webb of this mission wrote us after visiting Norwich & seeing my sister & the boys, and I enclose their letters therefore need not quote them. I have

from the beginning feared, on the one hand, that the care of the boys would be too much for the strength of my sisters their advanced age; and on the other that they would lack that appreciation of character & circumstances so necessary in the successful management of such boys. We have felt very anxious on account of these accounts, but especially the last and from the enclosed letters you will see that our anxieties were not entirely groundless. The ability of my sisters to do well by the boys is evidently not equal to their will and I fear their mode of dealing with them is not by any means the most judicious. They always speak pleasantly of the boys and the boys of them, but from accidental slight remarks I can see that they feel that they are overburdened, & I cannot wonder at it. I think the boys mean to do well but they are boys, and Charlie especially is very easily influenced for good or

those around him, - much more than
Jamie is, I think. and both need a kind
firm hand to guide them.

Now what is to be done? is a ques-
tion we find it very hard to answer, but
seems necessary that some change should
be made with reference to the boys. If
the Lord prosper your plans so that you
can take charge of them, our anxieties
will at once be removed. If this cannot
be, can you make any practicable ar-
rangements so that they could be under
our general supervision? Failing this
we must either write to Dr Anderson
find some place or places for them,
which even if possible, would not probably
be satisfactory. All other plans failing
we must leave our work & come
home. You see I have not received
Mr Allen. I wrote to him asking
him to do what he could for the boys.
Family wrote to Mrs Allen to the same
effect, but neither you have received
word in reply to our letters, and I cannot

leave either from my sisters or the
boys that Mr Allen has said or done
thing in the matter. He might at least
have written to us, but he has not. an
see no door open there.

// As to coming home, both Emm
& I wanted respect the necessity of doi
at present. Our numbers are very sm
as a mission, and my work in the
is most important. Nothing but the
est necessity would justify our leav
now, even were we desirous of visiting
at present. If we live a few years
the case may be very different, bu
we could not leave without great in
to our work. Thus are we shut up
can trust in the Lord who has helpe
hitherto - and here is our only restin
- but we cannot avoid deep anxiety i
circumstances, and our hearts are
very, very sad. Anxious days & wa
nights are appointed unto us, but
Lord is our refuge //.

I know you will do what you c

help us in this perplexity, and I pray
the Lord to guide you as well as us
Will you not write me as soon as you
can & let me know what light, if any,
there may be from your quarter. I
write with a very sad & anxious heart
may our gracious God manifest Himself
very present help in our trouble.

We have just closed our
annual Meeting which was a plea-
sant one. Progress has been made, but
not in numbers. as we have a deficiency
of 17 in this respect. In one district our
loss was 210 at which no one here is sur-
prised, but our gains have nearly cov-
ered all our losses, and, I think, our
gains are of a better character. Our
native labors have more than doubled
the past year - I think the general
feeling in the Mission is a much more
hopeful one than it was a year or two
ago. I cannot prophesy, but I trust the Lord
has much mercy in store for this people
Mr Taylor left us last night for America

and a number of our mission chi
go with him in the same ship. Ma
hearts bleed at these separations. b
the work is worth all the sacrifice
can make for it. The English resid
officials of the district are nearly all
hostile to our work, through whe
our people are persecuted & have no
redress. One poor fellow, formerly in
Seminary here, has lost three children
death through the cruelty of his persecu
and his wife has had a narrow escap
from death also. Two or three times a
cations have been made to the autho
for redress, but without the least du
What a disgrace to men bearing the n
of christians that they can turn a deaf
to such cries! Will not the Lord, the
judge require it at their hands?

You will be sorry to learn that
Lis Chandler have been afflicted
sudden death of their little Willie, who
of cholera on the 4th inst. He was a

little fellow, and a bright beam of sunshine
in their dwelling has been suddenly quenched
The dear child was aware of his danger &
seemed quite willing to go to the arms of his
Saviour. Blessed hope! Blessed Saviour, who
has brought life & immortality to light in the
gospel!

The past year in the Lemy has been
very pleasant one. no need of discipline,
seldom need of reproof. Eleven of the
students have ~~been~~ received to the church
during the year, some of them are already
at work, and I hear the best reports of
them from the brethren under those
care they labor. The teachers & scholars
have kept up a daily noon prayer meeting
during the year, and, I need not say, this has had
a most happy influence on the conduct
of the students. Another company of boys
have kept up a prayer meeting for the
conversion of their friends & relatives in
part of Madura very much under the
control of the Jesuits. They write letters to their

friends & read the answers in their mid
as an incentive to prayer for them.
We have now 50 students, & I expect i
month to receive 15 or 20 more, pa
whom will be married men. With
this increase, the famine prices of fo
will put us to our wits end to get
the year & keep out of debt. You will
pleased to hear that 40 or 50 of my forme
pils sent in donations at the close
year amounting to over 300 rupee
very pleasant token of their remembr
of me.

Emily & I are favored with good
She has not been so well for years
she is at present. Is not this cau
much thankfulness? I have no
of the war &c. Our native pas are deli
at Lincoln's re-election & their praye
daily for the speedy success of the No
Good bye. Love to grandmother & all
children. & kind regards to all our friend
Do not forget to send us our Annu
rel of flour & do not cease to pray fo
Your ever aff. brother
W. Irac

411

Pulney Hills May 29th 1865

Rev R. Anderson D.D.

Dear Brother

I am privileged once more to address you from the top of these glorious Hills which our Heavenly Father, by His almighty power, and out of His infinite grace, has cast up for the comfort of His servants worn and weakened by the labor & heat of the burning plains below. All events, if not raised for our special benefit, we are permitted to use them just as freely as if they were, and we render hearty thanks to the giver of all our mercies for the privilege. Both Mrs Isaac & myself needed the change, and though, from the long continuance of unfavorable weather, we have not yet derived all the benefit we had hoped for, I trust we shall return to our work with renewed vigor, both of body & mind.

Two days after we left Pasumalie, on our way to the Hills, Rowland, one of the Seminary teachers, was deeply afflicted in the sudden death of his wife. She had been unwell for a few days, but when we left home, we hoped

that she might soon be restored to health, yet the Lord had determined otherwise, and, as we confidently trust, she was taken from the evils of this life, to the perfect peace of Heaven. Her husband is deeply afflicted, but he is sustained by a Christian's hope, and bows with filial submission to the chastisement of his Heavenly Father's hand. In a letter, written after the death of his wife, he says, "What shall I say about this deep affliction? When my Heavenly Father, who loves me with an everlasting love, has thought proper to mix a cup of gall with my portion of life? I can only say I should obey Him, and take the cup and drink it. It is the Lord. Let Him do what seemeth Him good. I rejoice that God made known to me where to go for consolation & support. Jesus Christ is not a senseless image, but a precious Savior who can be touched with the feeling of our infirmities. Though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly his children. O, how dreadful would be the separation of friends & relations if there were not a Jesus for us."

Precious hopes of the gospel! doubly precious in this heathen land where utter darkness

covers the grave, and they that mourn, mourn without hope!

An unusual amount of severe sickness has occurred during the past few months in the families of the teachers, but, with the exception of Rowland's wife no death has taken place among them.

In the Seminary one death has occurred, in this case delirium set in almost from the commencement of the attack, but we needed no dying testimony to found our hopes upon, for from his first connection with the church, Manuel had been a consistent, humble christian, beloved by all who knew him; and the testimony of such a life is far more satisfactory than any amount of rapture at the hour of death.

The general health of the students has been unusually good, which has been owing, I doubt not, in a considerable degree, to a more systematic attention to bodily exercise. Besides a considerable amount of labor daily in keeping up their little gardens, and watering the trees & plants in the compound, they have engaged zealously in games requiring much physical activity, and have been regularly trained by two of the teachers, in the systems of gymnastics contained in the first two

portions of Dr Dio Lewis' work on the subject.

There has been no religious excitement in the Seminary during the period covered by this letter, but for most of the time. there has been evidence that the Holy Spirit was gently working in the hearts of individuals, and I have had the pleasure of admitting to the church ten of the students, on profession of their faith, four of them at our last communion season, and six at the one preceding. The Lord is thus graciously giving us evidence of His blessing upon our work. May He so follow these dear youth with His sustaining grace that all their future life may be consistent with the profession they have made, for temptations of every kind abound, and the social influences to which they will, of necessity, be subjected, will have little tendency to promote spirituality of mind, or purity of life. That so many of our young men do live consistent christian lives is far more strange, than that some few have fallen into sin; but all need the constant prayers of those who love the cause of Christ.

At the close of the last two Terms we have introduced, in addition to the usual viva voce examination, a private written examination on most of

the studies gone over during the Term. This has awakened a new interest in the minds of both Teachers and scholars, and the results are likely to prove very beneficial.

A few weeks after the commencement of the last Term, a class of five catechists & school Masters was received; and another of Beparandi. For this there were but four candidates, all of whom were received, though their examination was but very imperfectly sustained. Subsequently another lad, who had left a former class without fault on his part, was permitted to enter this to complete his studies.

During the vacation the Teachers have been, in various ways, laboring to promote the cause of Christ, their love for which is most manifest. I can truly say of them all that in season, and out of season, they strive to improve every opportunity to make known the name of Jesus, and press his great salvation upon the acceptance of their countrymen. In this connection, and before closing, I will add a few lines from a note received some days ago from one of the Teachers. "You know" he says.

"that when we returned from the Local (Com^n)
Meeting held at Mallankinera, Peter & myself
left you at Sirumungalum that night, and
proceeded at once to Pasumalie. On our way
we met a young man in a bandy going from
Srivelliputtur to Madura. Some way or other we
happened to converse, and a few minutes after,
he alighted from the bandy, and said he would
walk with us. He seemed to be a very intelligent
brahmin, and when I wished him to get into his
bandy saying that we will walk & continue to talk
with him, he would not do so, and was very obliging
Our talk turned to religious matters. The truth as
it is in Jesus was revealed to him. He mentioned
some objections to which I tried to give him a
proper reply. I pressed home the Gospel truth
and begged him earnestly to lay hold on Jesus. The
good seed sown sprung up soon under the genial
Sun of Righteousness. The same friend wrote
me lately from his place, and says in his note,
that he believes on the Lord Jesus Christ, and
will try his utmost to profess openly his Savior.
I have asked him to go and see Mr Meadows
or some other missionary who will instruct

him more in the Gospel truth. I did not dream that the young brahmin will write to me a note, and that with such good things in it. Let God's name be praised. Let the Holy Spirit guide him in all truth, and strengthen him to stand against the insinuations of the world, and the wiles of the devil. I beg you will pray for him".

Praying that the time may soon come when the Gospel shall spread with triumphant power through every class of this people.

I remain

Yours affect.

W. Ivey

Putney Hills, May 29. 1865.

Rec'd Sep. 5.

Ans'd Jan. 26. 1866

Madura July 11th 1865

Rev R. Anderson D.D.

Dear Brother

After sending my sons Charles & James to America early last year, I wrote you on the 30th of May respecting the arrangements I had made for them, & requested that you would make them an allowance, at least equal to that which had been made to their elder brothers. My sisters are aged, and have no means of support but their own labor, so that they could not bear the pecuni=ary burden of the support of my children, nor could I reasonably ask them to bear any part of it. They willingly offered them a home, and all the care they could bestow, and thus re-lieved me of the necessity of either keeping them longer in this country, which I could not venture to do, or of going with them to secure for them a proper home, which seemed very undesirable while my health allowed me to labor here. Under these

Madura July 11th 1865.

circumstances I felt very grateful to my sisters for their kind offer, and accepted it. To lessen somewhat their burden, I made the request in my letter of May 30th 1864, and hoped that, in consequence of the circumstances, and of the great increase of prices in America, my request would be granted without hesitation. I felt the more certain of this, as a similar request in respect to my elder children was so kindly & promptly responded to; but, to my great distress, I find that my request has been either overlooked, or not granted, and that only $60 each was allowed for the boys. From the increase of prices compared with those which prevailed when that allowance was first fixed, the $60 would not be worth really more than $40 at the most, and I need not remind you that this sum would, as the times go, scarcely keep them in clothes alone.

I was not aware of the state of things until several friends had written, without the knowledge of my sisters, almost

reproaching me for not doing more to meet the actual outlay of money for the necessary expenses of my children. I am most willing to deny myself on their account, but you are aware that my salary will not allow me to do much in this way, and I trust I need not apologize for repeating my request with much urgency that the Pres'dn't Cons'l will make such an increased allowance annually, as the case requires, and thus relieve me of great anxiety & distress.

I shall feel much obliged if you will as early as convenient, inform me of the action of the Cons'l on my request.

and remain,

Yours very affly

W. Tracy

Madura, July 11, 1865.

Recd Sept. 12.

Ans. Feb. 12.

Mis Children

V Prudential

413

Madura Oct 27th 1865

Rev R. Anderson D.D.

Dear Brother

Since my last stated letter to you five months have passed away, yet my daily duties have been of so quiet and regular a nature that the flight of time has been scarcely perceptible. Good order, and kind feeling have prevailed among the students. They have been diligent in study, but there has been no special manifestations of religious feeling in the Seminary, though we have at no time been without evidence that some were walking humbly and prayerfully before God, seeking a fitness for the great work in which they expect to engage. The manifest victory which a few have gained over their bad tempers & evil habits, has been very pleasant to me, and has given me new courage to labor & pray for others. One only of the students has been admitted to the church since I last wrote.

The usual Examination of the students took place immediately after the Mission Meeting

in September, and continued for two days. One day had previously been spent in a private written examination. With the exception of a single ~~exhibi~~ tion in the lowest class, the examination was well sustained throughout. At the close of the exercises, an address to the class about to graduate, was delivered by a member of the second Class, on behalf of the students, expressive of their affectionate confidence in those soon to leave the Seminary, kind wishes for their future welfare, and an earnest exhortation to faithfulness & diligence in the Lord's service in which they were about to engage. This was responded to by a valedictory address from a member of the graduating class; a Bible & Hymn Book were presented to each of the graduates, in the name of the Mission; and other useful books, by the Teachers, as a token of their esteem for those who had been so long under their care. All the graduates have entered the service of the mission, and I have much hope that they will become useful helpers in our work.

One young man who had been connected with the class from the time of its admission to the Seminary, and who gave ~~more~~ indications

of talent than any other one of the class, was not among the number of the graduates. A few months ago his mind became suddenly unhinged, a thick cloud of gloom settled down upon his mind, and unfitted him for his duties. He doubted everything, the truths of the Bible, the existence of God, and even his own being. He wept over his own condition, and sought earnestly my prayers in his behalf, but could not read the Bible & could not pray, and finally refused to take any food or medicine so that I was obliged to send him home to his parents, with very little hopes of his recovery.

Early in the present month a new class was admitted to the Seminary. There were 31 candidates present on the day appointed for their examination, of whom only 16 could be received. Of the candidates a very few were tolerably prepared for admission, according to the low standard which the mission has been obliged to adopt. A few, pretty well prepared, were too young for admission, but the greater part were unable to stand the examination low as the standard is, and they were necessarily rejected. Some of these poor boys had come from a distance of from 40 to 80 miles, and it

was very hard to send them back discouraged to their distant homes. It is often difficult to persuade parents to send their children so far from home, and when, after all they are necessarily rejected from want of proper preparation, the result is very discouraging, and others are prevented from making an effort for the education of their children. It seems very desirable that, either through Boarding Schools in convenient situations, or a Preparatory Department at the Seminary, better facilities for preparing candidates for the Seminary should be at our command, and I greatly rejoice that the subject has come up for reconsideration before the Pond Committee.

Repeated mention has been made, in letters from the Mission, within the past two or three years, of the greatly increased activity of the Jesuits in our field, and in Southern India generally. This activity has suffered no decrease, and the priests use all their power & influence in opposing our work. In some cases they have themselves brought false & malicious charges against our native christians; in others, like the "Jews of old, they stir up the heathen to persec-

caution; and in every way, by slandering Protestants, by perversion of the truth, and by their false, but specious reasoning, they strive to turn away men from the right ways of the Lord. // This renewed activity of the Jesuits has led me to deliver during the past Term, a course of lectures, 18 in number, on the Rise & Progress of the Papacy, its pretended Claims, its false Doctrines, & Superstitious Practices, and the moral corruption & social evils which have ever accompanied the prevalence of Romanism; and I intend D.V. to repeat the lectures to subsequent classes.

I will only add, before closing my letter, that I have been engaged during the past Term on the revision of the Tamil Old Testament which has recently been commenced under the auspices of the British & Foreign Bible Society.

Asking a continued interest in your prayers for the divine blessing upon our work, I remain

Yours, very affy

W. Tracy

Madura, Oct. 27. 1865.

Rec'd. Dec. 29.

ins'd Jan. 26. 1866

[illegible]

Madura Jany 3d 1866

Rev R. Anderson D.D.

Dear Brother

Your kind letter of Sept 12th was duly received, and relieved my mind of a heavy burden. Since the receipt of your letter I have learned, incidentally, that the burden assumed by my aged sisters in the case of our children was heavier even than I had previously supposed, which made the relief sent by you the more valuable. Will you kindly ask the Comte to make the same extra allowance for the current year? In the early part of last year we had the pleasure of hearing that our sons Charles & James had become connected with the church in Norwich, and the accounts we have since received of them are such as to give us much satisfaction. We feel like saying with Simeon of old. "Lord, now lettest thou thy servants depart in peace." How precious the hope that all our loved ones are walking in the truth!

It was with great joy that we heard

Received Jan 27 1866

that the Board had closed its financial year free from debt. May the present year be one of richer blessings still both to the Board & to the missions under its care!

We had heard, from some source, that it was your intention to dissolve your official connection with the Board at the recent meeting in Chicago. At your great age, I do not wonder that you should wish for a season of rest here, before entering upon your eternal rest in heaven; but I am glad to see that you feel able to retain your position for a while longer. My relations to you officially & personally have been so long continued, and so uniformly pleasant that I could not think of their being interrupted, without a deep feeling of pain; and I am sure the feeling is common to all the brethren of the mission. May the Lord, whom you have so long served, grant you his rich blessing, and make your last days, your best days, unceasingly radiant with the light of his countenance!

The past year has been one of mingled mercies & trials to our Mission. Our Report will probably show a decrease of numbers, but I do

not think we have actually retrograded in our hold upon the people. We feel weak, and are weak, and greatly need a strong reinforcement from America. I know you find much difficulty in procuring suitable men, but the Lord of the harvest can send forth more laborers into His harvest, and to Him we must look. We are very weak, as I said, and I fear we are likely to be weaker. In consequence of Mrs White's ill health there is but little probability that Mr White can remain at his work through another year. Mr Rendall ought not to delay much longer in taking some relaxation; and it seems to be the prevailing feeling in the mission, that I shall be obliged before very long to ask for the privilege of making, with Mrs Isaac, another visit to my native land. The prospect on many accounts is not pleasant, but it may be best for me to take a change before it is too late, with the hope of returning to spend the remainder of our strength in the Lord's work here. We desire to leave the decision of this matter, and of all that concerns us in the hands of our Heavenly Father

who has ever been a most gracious God to us. I have referred to the prospect before our Mission merely that you may understand our weakness, and may do all you can for our help. We are not discouraged in our work; we have much to encourage us, but we do want help sadly.

The Ahmednuggur mission is as badly off as we are, but I trust the great Head of the Church will send to you all the men who are needed, and men whom He will abundantly bless to the conversion of the heathen.

I remain

Yours very affectionately

Rev. Dr. Anderson

Rec'd. March 21.

Corresponding Secretary

Rev. Dr. Anderson

Rec'd. April 19 1866

Rev. W. Ireland

Ahmednuggur

80.8 for 1866 for under 8/66.

Mar 7. Lodge

Pelvey Hills April 28th 1866

Rev R. Anderson D.D.

Dear Brother

Your letter introducing to the Mission the Rev Dr Clark as Corresponding Sec? of the Board, and announcing your determination to close your official connexion with the Board at its next meeting, must be my excuse for referring to our long correspondence of 30 years, and for expressing my sincere regret at the prospect of its soon coming to a close. In reviewing that correspondence I do not recollect an instance in which your letters have caused me pain; while I have to thank you for very many expressions of sympathy in times of affliction, and many acts of kindness to myself and my children which I can never forget. It will be my sincere and earnest prayer that the Lord whom you have so long served, may make your last days your best days, and permit you to accomplish the plans you have formed for the furtherance of His cause.

Since my last stated Letter was written the duties of the Seminary have been carried on without intermission. For a short time there was

considerable sickness among the students, but no case of death occurred, nor were the studies of any class interrupted. I esteem it a cause of gratitude that I have been able to perform all my own duties without interruption from sickness, but I have been reminded at times that I need rest for a season from the incessant application which my duties in the Seminary require.

I mentioned in a former letter, that, in addition to the usual viva voce examination at the close of each Term, I had required a written examination also, on all the principal subjects of study. The practice has been attended with marked good effects, in securing a more thorough mastery of the studies pursued. The last examination of this kind showed much improvement in this respect. The ordinary viva voce examination was well sustained, and some of the classes had made very marked progress. The studies pursued during the Term have been as follows:

Class I. Indian History, completed. - Natural Philosophy, The Revelation Chs 12-22. Hebrews Chs 1-10. Lectures on Homiletics, with preparation of sermons, English 3d Book, reading & parsing.

Class II. Tamil Grammar. (Nannul) reviewed, Algebra, Harmony of the Gospels, Geography of Africa. English 1st Book, in part.

Class III Tamil Grammar, with 2nd Class. Arithmetic, Job, completed, Geography of Europe & Africa.

Class IV Tamil Grammar, Minor Poets, Arithmetic, Genesis Ch 37 to Exodus 20.

Poeparandi Class. Grammar. Arithmetic, mental, and written, Leviticus Ch 8. to Numbers Ch 10.

The Catechists have studied with other classes according to the studies they were pursuing. Besides the above mentioned studies, there have been regular weekly exercises in General Geography, Composition, Reading, Speaking & Singing. All the studies, with the exception of the two lessons specified in the list given above, are in Tamil, and these two occupy but a small portion of time, the first class reciting once a day, and the second class 3 or 4 times a week, according to circumstances, but each recitation occupying only 15 or 20 minutes. I need scarcely say, that the amount of English acquired is necessarily very small, but it affords a pleasant stimulus to the mind which has a manifestly favorable influence on all their studies.

I have had the privilege, since my last Stated Letter, of receiving five persons to the church on profession of faith. Of these, one was the wife of our station-School Master. She was formerly a pupil of the Girls' Boarding School in Madura, and the

clearness of her views on the way of salvation, attested the benefit of the instruction she had received there, while the feeling she manifested, and her daily life, both gave evidence that she had been taught by the Spirit of God. The remaining four candidates were from different classes in the Seminary. They had for many months desired admission to the Church, and I rejoice over them all in the hope that God has chosen them through faith unto salvation, and to become, also, the instruments of salvation to others. One of them in particular, has from his first entrance into the Seminary, awakened a deep interest in my feelings. His brothers had died one after another, and he remained, the only hope of his father who is a professed christian man living in a remote part of our district. He had was brought to the School by his father, and committed to our care, evidently with many fears lest some harm should befall him. His gentle disposition soon won the hearts of his teachers, and it was not long before he gave evidence that his heart was affected by the precious truths of the Gospel. On his return from the last vacation, he told me, in reply to my enquiries, that he could have no place for private

devotions in his father's house, but that he found one in the fields where he could pray without interruption, while in the evenings, with his father's consent, he called in the heathen neighbors, and conducted worship, preaching to them the truth as he was able. Many, he said, attended these meetings, but, he modestly added, that they came probably from curiosity to hear what such a child could say. He is now again at his home, and surrounded with temptations, as his father, I am told, is walking somewhat disorderly; but God is able to make him stand.

During the heathen festivals which are held near us, the teachers, and older scholars of the Seminary have manifested much interest in the distribution & sale of Scriptures & tracts; while some have occupied their weekly half-holiday in visiting the adjacent villages for the same purpose.

I have been much encouraged by the evidence of spiritual life, and growth in grace, in some of the students, and my meetings with them from time to time have been seasons of

refreshment to my own soul.

Asking an interest in your prayers that the Seminary may continue to be an efficient instrument in promoting the Lord's work in this District

I remain

Yours affy

W. Tracy

Newark Wells, Mon. Co. Ohio.

Rec'd July 28,

Ans'd Aug 13,

Received

Madura July 6th 1846

Rev R. Anderson D.D.

Dear Brother

For more than a year past the feeling that I must soon seek some rest by a visit to America has been gaining strength in my mind, until at our last mission meeting, I felt it to be my duty to ask the usual permission for that object. I now enclose the action of the mission, with Dr Lord's certificate, and need only add that the vote of the mission was unanimous.

In the present weak state of the mission it has not been without many painful feelings that I have considered the question of duty, and finally settled it in my own mind; and it is a great relief to know that there is no difference of opinion among the brethren on the subject.

For a year past my nervous

Pulney Hills, Sept. 20. 1846

system has been much impaired so that a very slight excitement, of whatever nature, would deprive me of a night's sleep; and this has occurred, and continues to occur so frequently as materially to affect my health. Since my return from our usual visit to the Hills, it has been still more apparent that I need a greater change than can be found in this country.

Were it a mere matter of choice, I should like to postpone our visit till the mission should be in a stronger state, than it is at present, or is likely to be within some two or three years; but the fact that my health would, in all probability, not hold out for more than another year leaves me no choice in the matter. As my constitution is still quite sound I have every reason to hope that by visiting America without unnecessary delay I shall be able, after the usual sojourn there, to return & labor efficiently for years to come. Will

you be so kind as to lay the enclosed action of the Mission before the Prudential Comm. with my request for permission to visit America with Mr Tracy sometime during the coming year?

I remain, as ever

Yours affectly

W. Tracy

Madura, July 6. 1866.

Recd Sept. 5.

Actd Sept. 12th

Rd Clerk

Return

417

Madura Oct 26th 1866

Rev N. G. Clark D.D.

Dear Sir

As I suppose Dr Anderson has, ere this, resigned his connection with the Board, as its Foreign Secretary, I address this stated letter to you. In doing so let me offer you my best wishes for your success in the arduous work you have so recently assumed, and to assure you of my earnest prayers that wisdom & strength from on high may guide & sustain you in all your efforts for the cause of Christ among the heathen. May He permit you to witness even greater results of the missionary work than those which have gladdened the heart of your honored predecessor.

The six months which have passed since the date of my last stated letter, has been a season of great suffering in every part of India, from Bengal to Cape Comorin & from Madras to Bombay So

general a famine has not occurred in this country, during the present century, at least. The Government has done something to relieve the suffering, and private contributions for the same object have been liberally made, but a vast amount of distress has been unrelieved. From 500 to 1000 persons have been fed daily in Madura for two or three months past, and the official report of the distribution of food in Tirunnungalum during the month of August states that over 16000 persons had received food during that month. In other parts of the country the destitution & suffering has been still greater. Many fall by the wayside, too weak to move further, and become the prey of jackals and vultures who fatten upon the horrid food. The Newspapers multiply adjectives to express the distress, and then declare it unutterable. One village of 60 houses is mentioned in which 140 persons perished from starvation, and this was given as a sample of many others.

Thus the Lord lays His hand heavily upon this poor people. Wanted that they might learn righteousness when the judgements of the Lord are abroad in the earth; but I fear the wish is vain. Severe suffering seems to harden the heart, and disincline & unfit the mind for serious thought upon any question except "what shall we eat, and what shall we drink." The people perish from lack of knowledge, as well as from lack of food, and there is no hope in their death.

Within the past few days the Lord has graciously sent rain upon the parched earth in many parts of the country, and the prospect of another year such fearful suffering is partially removed, and our hearts are filled with gratitude for the great mercy.

I wish I could tell you of equally abundant showers of divine influence upon the spiritual desert around us, but there has been no extensive outpouring of the Holy Spirit in this, or any part of India for years past, nor do we see any general movement towards Chris-

tianity. Still the work of the Lord does progress, and souls are converted to the praise of divine grace.

Of my own immediate sphere of labor - the Seminary - I have not much of special interest to write. Our work has gone on with usual regularity; a daily prayer meeting at noon has been kept up for more than a year past, and is attended with interest, but no deep religious feeling is manifest, and we chose the general want of the influences of the Holy Spirit. A considerable number of the older scholars were engaged during the last long vacation in teaching schools or distributing books, and in performing the ordinary duties of Catechists, and by doing so have, I trust both received & imparted good. The teachers have not only been faithful in their duties in the Seminary, but have been abundant in other labors for the promotion of Christ's cause; and I think it is not too much to say that their influence for good has been felt in every part of the Mission.

One incident connected with the Seminary, I will mention, as it enlisted my feelings at the time, though it ended in disappointment. One morning near the close of the last term, a bright interesting brahmin lad presented himself at the mission bungalow with an earnest request to be admitted into the Seminary. He appeared to be about 15 or 16 years of age, and was not only intelligent, but very modest & unassuming in his manner. He was, he said, an orphan. His father, an astrological brahmin had died poor, and the expenses connected with the funeral, and with the ceremony of investiture with the brahminical cord, which had been delayed by his father's poverty, and which must then be performed by his brothers & himself, left them nothing to live upon. The three brothers soon separated, and this lad, after begging his daily food for some months while he attended school in his native town, had wandered as far as Madura in the hope of finding some means of securing an education; and

finally had found his way here. He said he was tired of heathenism, and tired of caste, and was most ready & willing to renounce at once all its observances.

After some hesitation, I allowed him to remain a few days on trial. He, at once, and without any suggestion from others, laid aside his brahminical cord, took his food from a plate borrowed of one of the students from a low caste, and settled down diligently to study. He had some how acquired considerable knowledge of the fundamental doctrines of the Gospel, and manifested an earnest desire to learn more, while his gentle manners won the esteem of both teachers & scholars. You will not think it strange that I began to indulge a hope that this interesting youth might ultimately become a useful helper in our work; but after a few weeks he disappeared as suddenly as he came, and nothing whatever has been heard of him since. If he was a deceiver & merely acting a part, he did it admirably well. He had quite won my heart, and enlisted my

prayers on his behalf, and I shall still hope that the knowledge he has acquired of the way of life, may yet be sanctified to his salvation.

Only one person has been added to the church since my last letter. This was an aged woman whom I have known for many years, and whom for a very long time I considered as one of the most hardened and hopeless persons I had ever met. But the patient instructions and good example of her children, with their persevering prayers, have at last been blessed to her hopeful conversion; and it was with much pleasure that I admitted this long wandering sheep into the fold of the good Shepherd.

A part of my own time, too, as usual, been spent, almost daily on the Revision of the Tamil Bible; and not long after my return from the Pulney Hills, I went to Tinnevelly, and spent five weeks, with the other Revision Delegates, in a careful & final revision of the portion of the

Old Testament thus far completed. It is now almost eight years since the work was commenced, and it will require two or three years more for its completion. I trust the labor bestowed upon it will not be in vain, but tend to promote the glory of God in this heathen land.

Wishing you every blessing in your work, I remain

Yours affly

W. Smith

Mangwa, Oct. 26. 1866.

Recd Dec. 27.

Mr. Lee

Madura Dec. 3d 1866

Rev N. G. Clark D.D.

Dear Brother

In one of Mr Rendall's recent letters, he mentioned the case of two Sakkiriyar lads in whom he was much interested, and said that as the boys would probably come to me I might, perhaps, give some further information about them. Although the result has been somewhat painful both to Mr Rendall and myself, I shall comply with his suggestion as you will thus be enabled better to understand the nature of our work, and to sympathize with us in our hopes, and our disappointments.

The two lads came to me one morning early in last month, with Arms, the Catechist through whose instructions they had obtained what knowledge of christianity they possessed. Their home was in a village about 8 miles from Madura, and about the same distance from the Seminary. Subba-

Madura, Oct. 26. 1866

maniyan, the elder boy, was about 17 years of age, and belonged to a very wealthy family. Seeta Ram, the other lad, was a few months younger. His parents are aged and poor, and his father entirely blind.

Both boys appeared very well when they came here, though evidently excited. I had never seen them before, and enquired of them carefully their reasons for leaving home; to which they replied that they had made up their minds to become christians, and that their lives would not be safe at home after doing so.

I told them, plainly, what bitter persecution they must expect from their friends, who would leave no stone unturned to thwart them in their purpose, and to drag them back to heathenism, and urged them to look carefully at the whole matter before committing themselves further. They replied that they had counted the cost. They knew what they must lose and suffer, but on the other hand they would gain eternal life through faith in the Lord Jesus Christ, whereas if they remained in heathenism they must perish.

I then agreed to receive them into the Seminary, and made arrangements for their instruction. I expected a storm, and it soon came. Scarcely an hour had passed when Subramaniyan's father came, and rushing into the Seminary, went from room to room in search of his son. Not succeeding in finding him he came to me. He was much excited, but was polite in his language. I told him that his son, with the other boy, had come to me that he might acquire a christian education, as he had determined to become a christian. He replied, "this your child; he may do as you please; he may come every day & study whatever you choose; if you will only allow him to spend his nights at home, and take his food there." I told him I would send for his son, and if he wished to return home, he was at perfect liberty to do so, but that I would not allow any violence to be used. The father could scarcely restrain his impatience while waiting for his son to come in, and as soon as he saw him, his feelings quite overcame

him, and he covered his face with his hands and burst into tears. When able to speak, his first question was, "Have you eaten?" which, in other words, meant, Have you broken your Caste?, Have you become a christian? Have you cut yourself off from your parents, and your home? S. replied that he had taken no food since the day before, when he had eaten in Madura. This seemed to satisfy the father for the present, and I left the two to converse freely together. I then asked S. in the presence of his father if he wanted return home, to which he promptly replied "No. It would not be safe for me to do so." The father smiled sarcastically at this answer, knowing well what it implied, and left, saying that if S. took a particle of food here he would buy some poison & kill himself. In the afternoon he returned, bringing a large company of brahmins and others with him, most of whom, however, he at first kept out of sight; but they soon began to drop in by ones & twos as if without concert, and it was evident that force was intended. When I sent for the boys, who had just eaten heartily of food

provided for them, they came with much trepidation; and seeing the crowd, they hurried into my study, and locked the door saying they would not see nor speak with their friends except through the window.

As the crowd continued to increase, I called in 15 or 20 of the Seminary students, and then sent for the police. This was sufficient to prevent all attempts at violence. Just before dark Mr Rendall came out from Madura, and after we had reasoned with the people & the immediate friends of the boys were allowed again to speak with them in the presence of the police, but they again firmly refused to return home. and their friends soon after left to seek, as we supposed, the aid of the law in recovering the boys. It was too late to save them from the pollution they had contracted; but if they could get possession of their persons, an atonement might be made, and they might thus be restored to Caste.

We had a pleasant season of prayer with the boys, and parted for the night, hoping

from their firmness, that the victory had, in reality, already been won.

But it was not to be so. After an almost sleepless night, the minds of the boys began to waver. Thoughts of home & friends inclined them one way: then thoughts of eternity returned, and they determined that, come what would they would leave all & follow Christ. At this juncture Subramaniyan's younger brother came and throwing his arms about his neck wept over him as if his heart would break. Then Seeta Ram's aged parents came, and begged me to send back their son, the staff of their old age, whether he wished or not. and tears poured from the blind eyes of the poor old father as he begged for his child. I sympathized deeply with the parents in their distress, but could not advise the boys to return to heathenism, and all I could say to comfort the parents was, that I would put no restraint upon their children, but would let them choose and act freely for themselves.

Several hours passed; the tears and entreaties of parents & friends prevailed;

and the boys declaring that they went freely, returned with their ~~parents~~; and all we could do was to follow them with our prayers that God would yet give them grace & strength to forsake all for his name's sake.

Some days after the boys returned to their home, an atonement was made for them with many ceremonies, and considerable expense, after which they were restored to caste, and permitted to enter the houses of their parents, from which they had been previously excluded.

"Much as I regret such a termination of this case, I am persuaded that it will not be without good results. The excitement ~~which~~ respecting it, which extended far & wide, will awaken a spirit of enquiry among the brahmins which must be productive of good. Within a few hours after the boys came here, the news was spread among the scholars of the Government School in Madura, many of whom are Brahmins, and a deep interest was excited in the result. In two instances, at least, where legal advice was sought, the parties were informed that if the boys were held under

restraint, or were not ones 12 or 13 years of age, they might be recovered; but if they were 14 or 15 years old, and wished to remain with the missionaries, they could not be compelled to leave; and this advice has become widely known and will have a good influence.

During the time the two boys were here, a large number of Brahmins listened & conversed freely for several hours on the subject of Christianity. Some of them declared their want of all sympathy with the effort to force the boys back to heathenism. Others said they had no dislike to Christianity, which was a good religion, but they were afraid of the infamy which would come upon their families if they lost caste. One man, himself a Brahmin, went so far as to say openly, & without contradiction, that many of the Brahmins had broken their caste by drinking arrack and eating meat, but that they did not do it so openly as to attract notice & cause trouble.

"One or two respectable heathen, who had come with the police, encouraged the boys in their determination to become Christians, saying that they were quite right in doing so. Several young Brahmins also, have sought interviews with

the teachers and catechist, and expressed their regret that the boys had not waited a little longer and become more settled in Christian knowledge before leaving home; for in that case they would have remained firm in their rejection of heathenism. All these incidents indicate an interest on the subject of Christianity among the highest castes which we have hitherto scarcely suspected.

"I will only add, that since his restoration to his family, Subramaniyan has written secretly to Catechist Arms, saying that the tears & entreaties of his parents & friends alone had induced him to return to his family, but that he had no intention of renouncing Christ. May the Lord keep him from the evil influences of a heathen home, and give him strength to act up to his convictions of duty."

Asking your sympathy in our trials, and your prayers for the success of our work, I remain

Yours affec^y

W. Tracy

Norwich Ct
Aug 15th 1867

Rev A. G. Clark D.D.

Dear Brother

You have already heard, I presume, from Dr Ward, of our safe arrival in New York last Thursday. Our journey home, on the whole, a very pleasant one, but in passing through the desert in Egypt, she was met with a severe accident which caused her much suffering, and disabled her from walking without assistance for several weeks. I am happy to say that she is now almost entirely well again.

We are, I trust, truly grateful

to our Heavenly Father wh
has prospered us on our
journey, and brought us sa
to our native land once a

It will be necessary
suppose, for me to see you
before long to make arra
ments in regard to money ma
I am aware that you m
be much pressed with busi
just now, and if you will
me know when my visit w
occasion you the least in
venience, I will make my
in accordance with your wi

Will you kindly remember
yourself to Dr Anderson!

I remain
Yours affectly
M. Tra

Mrs Tracy unites with me
kind regards to yourself

420

Br. W. Tracy

Norwich Conn

Sept 12th 1867

Rev A. G. Clark D.D.

Dear Brother

Yours of the 4th inst was duly received, and would have been answered at once but for unavoidable hindrances.

In regard to Mr Chester's financial troubles, Mr Rendall would be able to give you more exact information than I can, but I will state what I know of the case.

Mr Chester's debt has arisen from several causes, one of which is the heavy outlay of money in connexion with his Dispensary. He expected to receive from English Residents

in Madura enough to meet these expenses, and has from time to time received considerable sums in this way, but I think they were never more than equal, if even equal, to the outlay for medicines; while there were other expenses, such as for buildings, assistants in the Dispensary &c. which increased his indebtedness. He was unwilling to ask from the Mission a grant for his Dispensary, partly because he anticipated opposition on the part of Dr Lord, I think, and partly because he thought the Prudential Committee might not wish to support two Dispensaries in one Mission, and he hoped to receive enough private subscriptions to cover his expenses. And the

cause of his indebtedness was an
glish School which he established
the hope of bringing under
christian influences a large number
heathen youth & others who could
reached in no other way. The
ission had no funds for such
enterprise, however hopeful
ey might consider it, and he
commenced the School on his
own responsibility. The School
came popular, and the expenses
re heavy although a monthly
ee was required from each of the
pils. His debt was increased
till further by buildings & repairs
which he had not previously
tained the sanction of the mission,
for which they could not see the
ay clear for them to make an
appropriation. He low

pay of our native assistants, especially when famine pressed hard upon them, called out his sympathies, and his hand was ever ready to relieve them, without, perhaps much thought as to his ability to aid them, without increasing his own debt. In these, and similar ways his debt has increased to its present amount.

When his debt first began to attract attention, he was expecting remittances from America sufficient to cancel it. The remittance came in the shape of a consignment of clocks, scales, &c which were sold, I think, at a loss. And another remittance of the same kind which reached India just before I left, will not be much available, I fear without stel

winter loss, and will go just a little way towards extinguishing his debt.

I have learned, since reaching this country, that a remittance in money to the amount of $700 or $800 was sent to Mr C. some months ago, and it was expected that another sum of about £50 would be remitted shortly, & these sums together would partially liquidate the debt. According to a Rule of the Mission recently passed, no member can now draw from its Treasury more than the appropriation made by the Mission, and this will prevent thoughtless increase of debt. If it should prove true in regard to Mr Chester, as I trust it will, friends may by degrees relieve

him, to a great extent of his embarrassment, and perhaps the Prudential Committee might, in that case, make some appropriation to accelerate the liquidation of the debt. Everything depends upon the question whether the debt is still being increased or not, and on this point Mr Peddall will probably be able to give you exact information, which I am unable to do.

It might be well for the Prud. Comte to make some appropriation for the Dispensary at Dindegal, as the expenses of that at Madura may be, if they have not already been, considerably reduced.

We should be exceedingly sorry to lose Mr Chester's labors in the mission as he is an indefatigable worker; and I shall greatly

piece of some money can be found by which without encouraging a tendency to careless expenditure, he may be relieved of the burden of debt which now rests upon him. It may, however, be well to take no action in the case until you have had an opportunity of communicating with Mr. Randall on the subject.

"You ask for my views of the prospects of the Mission work in Madura. In reply, I may say in general terms, that I consider them more encouraging than they have been for years past; and I think this is the feeling of brethren in Madura generally. For several years there has seemed to be a check upon the progress of the Mission work in Southern

India, which has extended, so far as I know, to the missions of every Society operating there. The excitement occasioned by the war was in America was felt throughout India, but especially in cotton producing Districts, such as Berar & Tinnevelly. The high price of cotton excited the minds of the people with the hope of speedy wealth, and turned away their thoughts from the more important concerns of eternity. But whether from this, or from other causes, the depression of interest in religious matters was manifest and was the subject of remark by missionaries of all Societies. The accessions from the ranks of heathenism were few, and in some cases were not enough to counterbalance the losses by deaths, defections, so that the number of Christians

connected with Present missions
supposed to be actually decreasing.
I think this season of depression
passing away, and that a bright
day has dawned. One
reason for this belief is found in
the general improvement in the
worldly circumstances of the people.
I do not mean to say that the masses
of the people are not poor, and
multitudes of them very poor, for
this would not be true; but the
amount of temporal comfort has
been much increased within a
few years past, and the change
favorable to the progress of the
Gospel.

The long standing prejudice
against female education is be-
coming to give way, and the better
portion of the Hindu community
awaking up to its importance.

A School for girls of good caste has been established in Madura, by natives of intelligence, is well supported & flourishing, and is a powerful instrument in breaking down prejudice on this most important subject. ~~Separate educa~~

"In several cases, also, native ladies in Madura have employed at their own expense, educated Christian women to give them instruction, - a fact which would have been impossible a few years ago and which is most encouraging as an indication of progress in the right direction.

General Education

Generally, Education of a superior character has much increased, and though the study of the Bible is not allowed in Government schools, the influence such an education as they do receive is, I think, much in favor of Christian

I have met with numbers of
cases where young men of intel-
ligence, educated in Government
schools, have come & purchased
Bibles for themselves; at the same
time expressing their surprise
& regret that the Government should
exclude the Christian Scriptures
from the schools. The
establishment of a good English
school in Madura where the
Bible should be taught, and
the school should be under the
general superintendance of a
missionary, has recently been
urged by the Head Master of the
Government School, & other natives
of influence, and I hope it may
yet be accomplished. It would
be conducted without expense
to the mission, and would expect

a great & good influence over the community.

Recent occurrences have brought to light evidence of a very extensive knowledge of Christianity among brahmins & others of high Caste which has surprised me; and it is equally evident that prejudice against the truth has been much weakened. This was particularly manifested by the occurrences connected with the two brahmin youth respecting whom I wrote you from Madras. I cannot say that the brahmins are yet prepared, by any means to renounce idolatry; but many a few of the better class of young men among them are feeling that heathenism is a degradation and are longing for better things

another hopeful consideration
regard to our work is that a
better class of persons than for-
merly are renouncing heathenism
and placing themselves under
the care & instruction of the Mission.
Our churches & congregations are
thus acquiring stability, and the
prospect of their becoming self-
supporting is much increased.
"It is an interesting fact, that
even during the pressure of famine,
the past year, the contributions
of our Native Christians for the
support & extension of the Gospel
have been increased, and the
Native Evangelical Society have,
of their own accord, assumed the
support of all the Native pastors
connected with the Mission. The

object of the Society is to supple-
ment the contributions of the
for the support of their own Pas-
and the entire self-support of
Churches is the object at which
the Society is constantly aiming
all their plans & efforts.

"These are some of the g
of encouragement in regard to th
present condition & future p
pects of our Mission. I shou
rejoice if the Churches were st
and had made greater progr
towards self-support; but wh
the obstacles to the progress of th
Gospel in India are consider
I think we have great reason
to be encouraged at the amou
of progress which has been ma
looking back upon the stat

things 30 years ago, I feel that
the Lord has done great things
for us, and that we have abund-
ant reason to rejoice & be glad."

Praying that the Lord may
increase the success of his work
an hundred fold, I remain

Yours very truly

W. Tracy

Rev. Wm Tracy

427

Williamsport Pa
Oct 17. 1867

Reg'd. Oct. 19.
Ans " 14

Rev S. B. Treat

Dear Brother

Your letter of the 8th inst. to Mr McClure was handed to me night before last with a request that I would reply to it. I will make an effort to meet you at Webster on the 22nd, but I have an engagement to meet in Philad on the 20th. By leaving Phil on Monday morning I may be able to make the necessary connections. It would be easier for me to meet you on the 23d, but as I cannot hear from you in the meantime I must try to meet your appointment.

Mr Steele is expecting

me at Westfield on the 24
or 25th, and I hope to meet
him there, as he has been
disappointed once or twice
regard to my being with him.

Should you find it necess
to write to me before I see
you, please direct to the care
of Dr Wood, 48 the Rooms in
New York.

I had a very pleasant
meeting with the Synod of West
Penn^a, and am now attending
the meeting of the Synod of Penn
to which I belong Ecclesiastic
I trust my visits to these Synods
will not be without some good
effects.

With kind regards
I remain
Yours truly
W. Irvey

422

Norwich Nov 18th 1867

Mr L. B. Trent

Dear Brother

I know of nothing at present which is likely to prevent my going to Utica, and to Williams College as you propose, and you may depend upon my doing so unless providentially prevented. Can you inform me as to the time of meeting at Williams?

Remain, as ever

Yours affly

W. Gray

Rev. W. Tracy

Norwich, Nov. 18. 1867.

Rec'd. Nov. 19.

Ack'd " 19

ROOMS OF THE 423

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, ASTOR PLACE.

New York, Dec. 26th 1867

Rev. S. B. Treat

Dear Brother

Yours of the 17th inst I received yesterday. I will endeavor to be in Utica on Friday preceding the 2nd Sabbath in January, or I hope that is the Friday you refer to. If you mean the 1st Friday in January, please let me know.

Very truly

Yours &c

W. Foley

Rev. N. Tracy

New York, Dec. 20. 1867.

Rec'd Dec. 21.

ans " 21

Rev. H. Tracy 424

Utica Jan 10 1868

Rec'd Jan. 13.

Rev S. B. Treat

Dear Brother

Yours of the 8th inst. followed waiting for me this morning at Dr Fisher's. I reached Utica in the midst of a snow storm, and as I did not know where Dr F. lived, I was not to take refuge in the nearest hotel.

In reply to your question about Northhampton. I am sorry to say that I shall not be able to be there. I have accepted an urgent invitation to be in Pittsburg Pa. on the 15th inst. The 3d church in P. are just about settling a new pastor, and I was represented as very desirable that I should start right on this missionary question. There is also to be a convention

of Presbyteries about the convention near Pittsburg which I have been desired to attend. But the principal reason for my going just now is that Mr Donnelli, my wife's brother is in a critical state of health, and it seems necessary that we should not delay our visit on any account. We shall probably be in the neighbourhood of Pittsburg about a month when we shall D.V. return again to Norwich. In the meantime if you have occasion to write please direct to "Sewickleyville Allegheny Co. Penn."

I remain, as ever
Yours very truly
W. Tracy

1225

Sewickleyville Allegheny Co. Pa.
Jany 20th 1868

Rev A. G. Clark D.D.

Dear Brother

I wrote you some time ago expressing my views on the prospect of missionary success in Modena, and referring among other things, to an awakened interest on the subject of christianity among the educated young men of India. I received a few days ago a letter from Barnes, one of our seminary teachers, in which he refers to the same subject; and as it may interest you, I will send you an extract from his letter. He says, "Among several items of news, here which I should like to ~~send you~~ mention some time only to tell you of a new feature of religion, now making

its appearance in Madura. Poor
sami Devan, Manager of Ramnad
who now resides in Mr. Lewis's bu
alow, which belongs to that Zemin
some time ago sent for us teach
very kindly, and hospitably allow
us to dine with him. He brought
up several discussions between
and his Brahmin Pundits; paid a
visit to Pasumalie, where we h
a debate in the Seminary Hall
recently lost a prominent part at
public meeting, presided over
Judge Thomas, in which the Divi
of our Lord was closely attacked

He Manager thinks highly
christianity, and would acce
Christ as the holiest of Gurus
ever appeared in the world, not
standing his bitter opposition to
divine claims. By an arrang
ment of the Judge, the discussi
is to be hereafter carried on in

and the answers to the first series of questions I have finished this evening. The Manager has a great dislike to Idolatry, and publicly declares his adhesion to the Brahmoism of Bengal. Persons of this description are increasing in the country, and one name is come already to contend, not with idolatry and its adjuncts we have heretofore done; but with Atheism, Deism, Unitarianism, Universalism, and what not. Kindly pray for us that we may stand the heat of battle, and acquit ourselves as "the good soldiers of Christ."

Since the receipt of this letter from Barnes, I have received a brief note from Mr. Chandler, in which he refers to the same subject as follows. "There has been of late, in Madura, a very unusual

state of things. Poonusamie Se
the Managers of the Kamnad Zen
dary has been very friendly, gla
and invited the Christians to a di
cussion of the claims of Christ
He first invited the Seminary tea
and Cornelius to his house to
dinner. Then there was a discus
at the Seminary: Barnes, as alw
the chief speaker for the Christi
The last public discussion wa
on the Divinity of Christ at th
Tillah School House. All of the
educated natives of Madura w
present, and I dare say Barn
nes spoke of Christ to so lar
and intelligent an audience
before. He did well, though
several very unfair questions on
Doctrines of God &c, were sprung u
him. Others may write of this, an
I will only add that there is a ve

marked excitement through
the town on this subject. Many
are getting and reading the
Bible. Pounusamy is away just
now, but he intends to renew the
discussion as soon as he returns,
and said openly to Judge Thomas
and me, that he now accepted
5 per cent of Christianity; and
before more than 50 of the Brahmins
and office holders he said: "Prove
to me that Christ was divine,
and I will be a Christian"//

The Manager, Pounusamy
referred to in the quotations given
above, is practically the head
of the great Zemindary of Ramnad,
and in wealth & influence is not
equalled, probably, by any native
gentleman of the District"// I hope
for much good from the new interest

awakened on the subject of Christianity. It indicates a marked progress already made in the right direction. May the Blessed Holy Spirit guide & control the whole movement that it may result in the glory of God, through the salvation of many souls!

I remain, as ever

Yours affly

W. Tracy

Rev. W. Tracy

Sewickleyville, Pa. Jan. 20. 1868.

Recd Jan. 24.

Ans
R.

Pa

Smithfield. Allegheny Co

Rev. J. B. Crest

Dear Brother

I have just rec'd your letters directed to Norwich Conn. — and telegraphed to you at once that you might expect me at Williams on the 4th or 5th of the month. If it rests with you to decide upon the day, I should much prefer that it should be the 5th Sabbath. If you can write me immediately inform me definitely as to which day it is determined upon, please direct to me here, as I expect to remain here until the 18th inst.

Yours sincerely

N. Tracy

March 10th 1868

424

083.

SEWICKLY PA..MCH.10TH. REV.S.B.TREAT.THRTYTHREE

PEMBERTON SQ.BOST. CAN.REACH WILLIAM EITHER

SABBETH PREFER FIFTH.WILL WRITE IMMEDIATELY.

W.TRACY.

Pittsburg Mar. 18, 1868

Rev. L. D. Ford

Dear Brother

I was sorry to learn from your letter which reached me yesterday, that I have missed the opportunity of addressing the students of Williams. I had been anticipating with much pleasure, yet I do not see how you could have done otherwise than you did, after waiting so long for a reply from me.

We leave Pittsburg this afternoon P.M. and hope to reach Detroit on Friday morning. Until there you may direct any communications for me. Trust providential ar-

circumstances disarrange your present plans about Willie please let me know, and I be at your service

Yours very truly

W. Gray

I have been suffering for a time past from a sore throat but am somewhat relieved, hope to be quite well in a day or two.

Rev. W. Tracy.

Pittsburg, March 18. 1868.

Rec'd March 20.

Norwich April 22. 1868

Rev N. G. Clark D.D.

Dear Brother

It will give me much pleasure to be at your Anniversary next month, and to speak as you propose. I have been chosen by the Presbytery of Harrisburg ~~to~~ their delegate to the Genl Assembly which is to meet in Harrisburg on the 21st prox. but I shall have no difficulty I think in leaving home in time to be with you on the 28th. I shall write at once to the Clerk of Presbytery in reference to it.

For the past 5 or 6 weeks I have been suffering from an inflamed throat so that I have not been able to speak in public,

At present only the hoarseness remains, and I trust the pleasant weather will soon set it all right.

Yours very sincerely
H. Tracy.

I was sorry to learn a few days ago in a letter from Mr Penfield, that Miss Smith's health seems to be failing. He says "Miss Smith is quite run down in health, and is apparently threatened with pulmonary consumption, which, we hope, may yet be averted. She is now taking Cod Liver Oil, &c & goes in a few days to the Pulneys for change of air & scene".

Rev. H. Tracy.

Norwich, Apr. 20. 1868.

Rec'd April 23.

Norwich April 28th 1868

Rev N. G. Clark D.D.

Dear Bro.

I enclose a letter just rec'd from Rev Dr Wing, the Stated Clerk of the Harrisburg Presbytery. Dr Wing has mistaken what I wrote him, as I informed him that I could be present the first few days of the meeting of the Genl Assembly, but not the last. After what he has written, I think I should decline the appointment unless I could attend during the whole session of Assembly. On general account, I should like to attend the meeting of Assembly, but I am quite willing to leave with you the decision as to whether I should go to Harrisburg or not. My only wish is to do that which

Rev. William Tracy

Norwich, Apr. 28. 1868.

Rec'd Apr. 30.

Ans. Apr. 30

will be correct for the good of the cause. Now will you after reading Dr Wing's letter kindly decide what you think I had better do. and let you know to me at once & I will write Dr Wing immediately?

I remain

Yours affectly

W. Tracy

431

Norwich May 7th 1868

Rev A. G. Clark D.D.

Dear Brother

You may expect Mrs Tracy & myself in Boston next Wednesday. We shall reach there I suppose about 11 A.M., and will come at once to the Rooms.

Yours sincerely

W. Tracy

Rev. Wm Tracy.

Norwich, May 7. 1868.

Rec'd. May 8.

Blank No. 1.

THE WESTERN UNION TELEGRAPH COMPANY.

The rules of this Company require that all messages received for transmission, shall be written on the message blanks of the Company, under and subject to the conditions printed thereon, which conditions have been agreed to by the sender of the following message.

O. H. PALMER, Sec'y. WILLIAM ORTON, Pres't.

Dated, Norwich Conn 1868

Received at Boston June 19

To Rev S. B. Neal

22 Pemberton Sq —

I will come on monday —

W. Tracy.

5 Col 25

Rev. N. Tracy

Norwich June 19, 1868

Rec'd June 19

Norwich Nov 14th 1868

Rev N. G. Clark D.D.

Dear Brother

Your favor of yesterday is just received. I was not aware that a new application for an appropriation was necessary, and am obliged to you for informing me of it. I do not think it will be possible for me to get through the year for less than what I received last year – $1000.00. My necessary expenses the past year exceeded that sum, but with the aid of friends I have been able to keep out of debt.

Please ask of the Bud Committee

the same appropriation as for last year, and I will my best to make it hold a

We are pained to hear so much sickness among brethren & sisters in Madura

The doctors there say that Miss Smith's disease is not pulmonary but bronchial and I hope, if she is prudent that she may not be laid from her work, which would be very sad indeed.

Miss Pollock seems to have an affection of the spine, and I fear will never be stron though she may be able, with care, to do a very useful work

Mr Washburn has been quite sick with ulceration of the stomach & bowels, but in a

letter I received from him a few days ago, he seemed much discouraged about himself. Dr Murray, the English Surgeon in Madura has advised that both he & Miss Smith should go to Madras for a while for the benefit of the sea air and they were to do so. They will all be rejoiced to see Dr Palmer in Madura.

I have been confined to the house much of the time since the meeting of the Board with a severe & protracted inflammation of the throat. I am glad to be able now to report myself as somewhat better, though still under the doctor's care.

Yours very truly

W. Isaac

Rev. Wm Tracy.

Norwich, Nov. 14. 1868.

Rec'd Nov. 16.

ans'd Nov 24

Norwich Feb 17th 1869

Rev N. G. Clark D.D.

Dear Brother

I received yesterday, through Mr Chapin, a request that I would furnish you with the Tamil words for "Lord" "God" &c &c, and reply with as little delay as possible.

"Lord". There are two words in common use with this signification, (ஆண்டவன்) or (ஆண்டவர்) (āndavăn;) more commonly used in its plural form (ஆண்டவர்) (āndavăr) as an honorific. It is derived from the verb (ஆளுதல்) (ăluthăl) which signifies to rule, to exercise royal power &c

(கர்த்தன்) (kărttăn), and, when applied to the Divine Being, used commonly in the honorific plural. It is derived, I think, from the verb (கருதுதல்) (karuthăl)

signifying to think, to will, &c. The
ordinary meaning of the substant
is, a doer, an agent, a maker, a
is used for the Supreme Being. It
is the word most frequently used
the Bible for "Lord".

(c) சுவாமி or சாமி (swami or sami) "M
or "Lord" is in common use among
people, and is addressed to superio
in general, as well as to the deity,
is not used in the Bible.

2 "God", (a) தேவன். devăn. a Sanscr
word, and the common appella
for "God". It has the same etymol
cal origin as θεος in Greek, and deus
Latin. It is the word used uniform
for "God", in the recent revision of th
Tamil Bible.

(b) பரஞ்சோதி. păräbăräm. This is a
pound Sanscrit word, signifying
Supreme Being, is composed of the

male & female energies, manifested
the work of creation &c. Another
derivation is sometimes proposed,
but the above is, I think, the correct
one. This word is the one used in
the old version of the Tamil Bible, but
has been rejected in the new.

e) பரமேஸ்வரன் or பரமேஸ்வரன் Īsvăran. is
sometimes used of the Supreme Being
but more frequently as a proper name
of Siva. In the Vedantic philosophy
the name Īsvăran, is applied to the
ignorance-imagined-Brahma", the
imaginary creator of the imaginary,
that is, the present apparently existing
world. The word is not used by christ=
ians, except as applied to Siva.

f) பரமேஸ்வரன், pŭsămesuran. This
word has the same meaning as the
above, and is that in common use
by Romanists for the Supreme
Being.

3 "Lord God". The words [illegible] and [illegible] (see under Lord, a, & b.) are combined with [illegible] (2, a) and written [illegible] [illegible] [illegible], ärä-värägiä devän, and [illegible] [illegible] [illegible] kärttärägiä devän. The last is that most often used in the Bible.

4 "Jehovah". This word is not translated, but is transliterated when used, which is only in those places where it is found in the English Bible. In other places where the word "Jehovah" occurs in the Hebrew the word [illegible]. kärttär is used, thus imitating the English Bible in its translation of κυριος from the Septuagint.

5 "gods". (a) [illegible] devägäl, the plural of [illegible] devän, is the word in common use, the singular only being used for the Supreme Being.

(b) [illegible] swämigäl, the plural

[illegible] (l.c) is in common use among the people, but is not used, I think, in any version of the Bible.

"Spirit" (a) [illegible] [illegible]. avi. spirit, soul, breath, vapor. This is the word in universal use for "Spirit" in the Bible, and among Tamil christians. The word [illegible] pärisuttä, holy, being prefixed to designate the Holy Spirit. The appellative [illegible] [illegible] [illegible]. äviän äver, "he who is the Spirit" is also used for the Holy Spirit occasionally.

(b) The word [illegible], äruvi, "that which is without form", is sometimes used as a translation of "Spirit", but is not, I think found in the Tamil Bible.

[illegible], tuthän, messenger, and [illegible] devätuthän, a divine messenger, are used for angel; and [illegible] pisäsu, and [illegible] for

devil; the former (Διάβολος) only b
used in the Bible.

I have none, I believe, re
to your questions, but if I ca
give you any further informat
regarding the subject I sha
be most happy to do so.

Yours very truly
W. Isaacs

Rev. Wm Tracy.

Norwich, Feb. 17. 1869.

Rec'd Feb. 18.

435 to

William Tracy

May 10, 1869

Norwich, Conn, May 10th 1869.

Rev. N. G. Clark, D. D.,

Dear Sir,

Your letter to my father was received yesterday. He has been prostrated for several weeks with a severe fever, but today the doctor has intimations that the fever has been somewhat checked in its course, he says however that several weeks at least must elapse before father will be able to do anything; on this account he will not be able to be with you as you request, which he regrets so much the more because he could not be

with you at your last Anniversary.

With father's kind remembrance to yourself, I remain as ever

yours truly

James E. Tracy.

Norwich July 8th 1869

Rev N. G. Clark D.D.

Dear Brother

Your very kind, and sympathizing letter of the 5th inst I received yesterday. Please accept my warmest thanks for your kind offer to do anything in your power for my comfort. I have been quite sick and for a while, was almost discouraged about myself; but I am glad to be able to say that I am slowly regaining my strength so that I have walked out several times the past week, for short distances, and we now hope to be ready for our return to India the coming Fall. As soon as

my strength is sufficiently restor
I hope to spend two or three day
in Boston, with Mr Tracy, as
has not been there since our retu
to America.

I find my enforced
inaction very trying to my pat
submission, but I trust th
Lord will grant me still
sustaining grace. Please rem
ber me in your prayers.

With very kind regard
to Mrs Clark.

Yours sincerely

W. Troll

Rev. Wm Tracy.

Norwich, July 8. 1869.

Rec'd July 9.

Norwich Aug 23 1869

Rev. N. G. Clark D.D.

Dear Brother

Will you be so kind as to ask of the Prud. Comte an appropriation for that portion of the present year which we expect to spend in this country, at the same rate as for the past year?

I will thank you also to ask an appropriation for our return Outfit. I do not know whether you have any fixed sum for this purpose, or not. When we returned to India in 1853 we received $350. which was, of course, of the value of gold. I think we shall need as much as the equivalent of that in

Currency, or say $450.

We have commenced our preparations for our return in the Fall. I am gradually regaining my strength, though very much more slowly than I could wish.

I hear, from Monrovia that the Mission has placed among its estimates for the coming year a sum for the support of a Training Master in the mission, or to send students to different Institutions for training. There are very weighty reasons why this should not be granted involving the honor of the Mission, as well as unnecessary expense to the Board. I cannot write more fully, but trust the Bd Com^ee will consider the item carefully before taking action upon it.

to have an opportunity of conversing with you on this subject before the appropriations are made out. I remain

Yours very truly

W. Tracy

Rev. H. Tracy.

Norwich. Aug. 23. 1869.

Rec'd Aug. 24

Ans in 25

Brooklyn N.Y. Sept. 7. 69

Rev N. G. Clark D.D.

Dear Brother

Your favor of the 3 inst. I rec'd here last evening having left Norwich last Friday. I know of scarcely anything that would have given me so much pleasure as to attend that peculiar meeting of missionaries, but I could not now make my arrangements to be there in time. May the Lord grant you his most gracious presence & blessing!

I came down here with Mrs Tracy to try the effect of a change of air, and if we find it favorable we shall spend a week in Phila. & then go on, by slow degrees, to Pittsburg and make a short visit

to Mrs Tracy's brother & family by
the meeting of the Board. I am
still feeble, but we have com-
pleted a considerable part of the
preparations for our return to
India, and I trust the Lord will
give us all needed strength for
our journey & our work.

Yours very truly
W. Tracy

Rev. Wm. Tracy.

Brooklyn, Sep. 7. 1869.

Rec'd. Sept. 9.

Norwich Dec 7, 1869

Rev N. G. Clark D.D.

Dear Brother

I am very glad to be able to report myself as much improved in health since I last wrote you. We are greatly disappointed in not being able to leave for India so soon as we had anticipated, but the opinion of my physician was so decided that it would be unsafe for me to leave before Spring, that I have felt bound to yield to his advice. I have now every reason to think that we can leave by the first of April next. For several reasons which I think would approve themselves to the Bud. Com. I hope we may then be allowed to return

by the Overland Route. But I need not refer further to this at present.

I spent about 10 weeks in N. York under the daily care of an eminent physician to whom I feel under great obligations for his skill & kindness. On leaving him, I made him a present of $50.00. (his regular fees would have been at least $250.00) merely as a token of my grateful appreciation of his services. Will the Prudential Committee kindly make me an extra allowance to that amount? I expended some $30. besides for the purchase of necessary surgical instruments & medicines, but this I can pay for out of my family allowance.

Yours very truly

W. Tracy

Madura Nov 17th 1870

Rev N. G. Clark D.D.

Dear Sir

Just as we were leaving America, I received a very kind letter from you bidding us God speed on our way. I little thought then that so much time would elapse before I should respond to your kind words, but our times are in the Lord's hands, and He has ordered otherwise.

We had a comfortable, though rather cold voyage across the Atlantic, and through the Mediterranean; but the last days of our passage down the Red Sea, & through the Gulf of Aden, were excessively hot, much more so than usual at that season of the year. Some of the ship's servants, and passengers were struck down with apoplexy &c, though all escaped with their lives. I was affected in a different way, but scarcely less dangerously, my disease being a severe attack of gastric irritability which reduced me so low that very few seemed to expect that I could recover. But the Lord was better than our fears; and when we reached Madras, I had recovered a comfortable degree of health.

After a few days of necessary delay

in Madras, we hurried down to Madura, where I was at once laid aside, & confined to my couch by a violent attack of Rheumatism, which has continued with little intermission till the present time. I am happy, however, to be able to report myself better, & hope that I may be able ere long to go on with my work with some degree of comfort.

During all my illness I have had much experience of the tender love of our Heavenly Father to whom I desire to render heartfelt praise for His great & undeserved mercies.

In your letter to me, you referred, with much apparent satisfaction to some changes which had been made in the mission, but did not mention what those changes were. To my great surprise, I found, on reaching Madras, that the Seminary in which I had labored, & I think, quite successfully, for 25 years was disbanded, and myself removed to another station. As Mr Rendall had arrived in Madras at the time the changes were actually made; and as I was known to be on my way to India with the full understanding that I was to return to my own station at Pasumalie; I could

not but feel that a great want of consideration for our opinions & feelings was manifested by hurrying through these changes before our reaching Madura. Hasty changes in long established plans of missionary labor, are always to be deprecated, and in the present instance there was certainly no necessity for such haste, unless it was thought easier to carry the measure before our arrival than it might be afterwards. The principal reason suggested for the haste, was "pressure from the Rounds. Whether that included my removal from Pasumalie I was not informed, but it seemed a necessary part of the change.

Waiving, however, all personal con-considerations in the matter, as I can easily do, I cannot share in your pleasing anticipations of good to be wrought by the change. On the contrary my knowledge of the people among whom we labor, and my long experience in the mission work here, lead me, or rather, compel me to believe that the changes in regard ~~both to the~~ Seminary, and the Madura Female Boarding School were unwise, and will prove injurious to the best interests of the Mission. I cannot go at length into the reasons for my opinion, nor would

you wish me to do so if I could. I can only express my hope that the Lord will overrule, for the furtherance of His cause, and the glory of His name, the mistakes made by His servants.

But to turn from this subject, it gave me great pleasure, on reaching Madura, to find that in one respect, and that a most important one, the mission work was progressing. I refer to the change of feeling among the people in regard to female education. I do not mean to say that the feeling is very general; but it has taken root, and is spreading here & there among the women of good caste. Some of these, - a few cases, - have hired at their own expense a Christian woman to teach them; and many others welcome the ladies of the Mission, and the Bible women employed by them, to their houses, ~~and~~ manifest a desire to learn to read themselves, and to have their daughters as well as their sons attend school. This change of feeling, incipient though it be, is one of the brightest signs of the times.

There are other causes of encouragement to which I will not refer, but before closing my letter I wish to call your attention to the fact that our mission is greatly in want of laborers,

and is likely to be more so. Meher & Pulney are both unsupplied; Mr Noyes & family expect to leave us in January, when the large station of Kambam will become vacant; and, in all human probability, Mr Washburn & Mr Capron will be under the necessity of making a visit to America, within the next two years, notwithstanding Prof. Hopkins' strong desire that missionaries would die on the field, rather than return to America even for a visit to recruit their health.

"I hope you will not be deceived with any idea that our native agency are nearly ready to take up our work & carry it on by themselves. This is not the case, though our best efforts have long been, and are still directed to this end. Some of our Native Helpers, the best educated, generally, are earnest, efficient men, and are doing much good. Many others are good men, but they would be of little service without the constant supervision of the missionary; and so it is likely to be for years to come. 'The mills of God grind slowly' but surely. We have a great, & difficult, but not discouraging work before us. If we were laboring in a limited community, of one, or two hundred thousand, we might

hope soon to see the end; but we are working for the conversion of millions, and these millions are all that is implied in the word "heathen". Hard work, long patience, and perseverance after patience is exhausted, must be our motto. We are not discouraged — very far from it — but we are weak, very weak; we need help. May the Lord of the harvest speedily send forth many laborers into His harvest!

It is with great pain that we hear of your continued feeble health. May the Lord whom we serve, bestow upon you all needful strength & grace, is the prayer of

Yours very truly
W. Tracy

Please remember Mrs Tracy & myself very kindly to Mrs Clark.

Rec'd Jan. 7.
Filed March 15, 1871

Pulney Hills May 8th 1871

Rev N. G. Clark D.D.

Dear Sir

My last letter to you, was written from Madura. In consequence of the state of my health, the mission thought it advisable for me to remain there under the care of Dr Palmer till my health should be somewhat restored; doing such work in the meantime as my strength would allow. While there I had occasional opportunities of conversing with intelligent natives, and discussing with them the truths of Christianity. Most of these men were connected, more or less directly, with the Brahmo Samaj. They were quite ready to denounce the follies of idolatry, and admitted with manifest cordiality many Bible truths; but as soon as the name & atonement of Christ were referred to, their feelings were, at once, aroused to opposition. Instead of "none but Christ", it was "anything but Christ". Admitting that they were sinners, and that an

atonement was necessary, they thought that sincere repentance was the only atonement needed; and there they remained, unmoved by arguments to which, they confessed, they could not reply. It was exceedingly painful to see young men, intelligent, well educated, amiable, — such, in short, as the young ruler might have been, of whom it is said that Christ loved him, — and yet turning their backs upon Him who alone could save them.

"What they evidently needed was a deep sense of their own sinfulness; and nothing but the influence of the Spirit of God could produce this feeling in their hearts. Let it be our prayer that this almighty influence may not be long withheld."

After 6 or 7 months of severe suffering my health was so far restored as to warrant my taking charge of a station and I moved, with my family to Scrupavarmu about the middle of February. The station (district is a small one, and, though one of

the oldest in the mission, has been occupied but a small portion of the time, and that very irregularly; so that the field can scarcely be said to have been cultivated at all.

There are two small congregations of nominal Christians connected with the station; but our work must be almost entirely among the heathen, a large part of whom belong to a class not very accessible to the truth. Under these circumstances, I am compelled to feel my utter dependence upon divine aid for the least measure of success.

"I found in the station four Catechists, one school master, and one school mistress. The school master is not nominally a Christian; the Catechists seem to be good men, and to feel an interest in their work; but as I must work almost entirely through my native helpers, I shall need a stronger staff of laborers, if I am to accomplish, in any good measure, what needs to be done in the district.

"In the village of Tirupuvanum

there is a large temple, and the place seems to be wholly given up to idolatry; yet even here we see some evidence of the decadence of heathenism, and of the belief that Hinduism is to pass away at no very distant period.

Among the higher, and better educated classes this opinion appears to be slowly gaining ground. The income of the temple has decreased within the past four years, as I have been informed, on good native authority, not far from 40 per cent. Still the festivals are kept up with the usual amount of splendor & noise, and the above statement though coming from a brahmin connected with the temple, may be exaggerated. However this may be, the promise is sure: "The idols shall be utterly abolish'd." and herein we may safely rejoice, praying that the Lord may hasten it in his time. I remain.

Your truly
W. Tracy

Rec'd Aug. 2nd 1871
Read at Aug. 14th

442

Tirupuvanam. Nov 2d 1871

Rev N. G. Clark D.D.

Dear Sir

My last letter to you was written from the Pulney Hills. I returned to my station the 6th of June, with my health somewhat improved by my short sojourn upon the mountains.

The "Station School of 20." commenced at Tirumungalum, was transferred by the Mission to this Station. Most of the scholars come from different stations of the Mission, so that the number supported by the funds of the Board was soon complete. At present the number of scholars is 31, the excess being supported by friends in this country and in America. Their ages range from 12 to 18 years, and they have given me much satisfaction, by their diligence in study, and generally good conduct. At our last Communion Season. I had the pleasure of receiving three of the scholars, and one of the teachers of the school, to the Church on profession of faith. May they prove but the first fruits of an abundant harvest!

I have not been able to visit the Congregations connected with this Station, nor have I been able to procure the additional Helpers that I need, but I am happy to say that the few Catechists I have, have been diligent & faithful in their work, "not as men pleasers, but as the servants of Christ, doing the will of God from the heart."

// The Christians of the Ulakudi Congregation

together with their Catechist, Joseph, have been subjected, for two or three months, to severe persecution on account of their religion. The people are poor, and the heathen head men of the village have treated them with much injustice. They were deprived of the portion of the harvest to which they had a right as village servants, and upon which they depended to a large extent for the support of their families, and at length one of them was severely beaten for refusing to work on the Sabbath. For this, complaint was made to the native Sub-Magistrate, and the man who had committed the assault was fined. This excited the bitter hostility of the villagers, and especially of the head men, who prohibited all intercourse with the Christians. They could not purchase in the bazaar the slightest article of food; their well was defiled, and as no one would allow them to draw water from other wells, they were reduced to the utmost distress. They had commenced building the walls of a house for the Catechist; these were torn down by a mob, led on by the head men, who were again fined, though very inadequately, by the Sub-Magistrate. A charge of robbery was then brought against the whole body of Christians, who were taken, hand cuffed, to Teresahuly, six miles distant; but the charge against them was dismissed as false. By this time the

Christians were much frightened; the few cattle owned by one or two of them were seized & carried off by the heathen, and as all means of support for their families were taken away, they were scattered here & there, and reduced, for a season, to literal beggary. In the meantime, the Catechist, who had refused to go with the Police on the Sabbath, supposing that they had no right to arrest him on that day, was charged with resisting them in the exercise of their duty; and on this charge he was fined Rs 50 and put in jail until the fine should be paid. The Police had evidently been bribed by the heathen; but the Superintendant of Police, and the Assistant Superintendant, on hearing of the case, acted very promptly; the Deputy Constable was dismissed from the service, and his subordinates were ordered to be removed. An Appeal from the decision of the Sub-Magistrate was taken to his immediate European Superior, and after considerable delay, the case was examined by him, the decision of the Sub-Magistrate was set aside, and the heavy fine reduced from Rs 50 to the nominal sum of half a rupee. This action of the English Officials seems to have had a salutary effect. The Christians have returned to their homes, and the headmen of the village have given an order that the Christians case not to be

Ripon

troubled any more. The case has caused me no little anxiety, but I trust the result will be for the furtherance of the Gospel.

I mentioned in my last letter that this part of our mission field, was, in some respects, a particularly difficult one, but we have not been left without some slight tokens of good. At Vadakkur, about 2½ miles from Tirupuvanam, there was formerly a small congregation connected with this station. During the famine, some 4 or 5 years ago, this congregation was entirely scattered. They are now returning to their old homes, and wish to be again under christian instruction.

In another village in the southern part of this station district, 12 families have expressed a desire to become christians, and two or three families in other villages have expressed the same wish. Whether they will carry this desire into execution, or will draw back before taking so decided a step, is more than I am prepared to say, but the catechists who have seen them, seem to have little doubt of their sincerity.

May the time be hastened when multitudes of these heathen people shall come, flocking to the Lord, "as a cloud, and as the doves to their windows."

I remain
Yours very truly
W. Isaac

Rec'd Jan. 18, 1877

Recd. du 3 Janv. 1818.

Madras Apr 13th

Dear Dr Anderson

I take a little time this morning just before the steamer sails to say the few things necessary to relieve your mind about us, till the next mail. At present we are pretty much taken out, though otherwise well, & happy.

We came ashore this morning about 10 o'clock; have just been up to Bro Hunts & taken dinner; returned & passed our baggage through the custom house, & I am

now in the office of the American Mission press.

Bro Chamberlain & wife found themselves assigned to Father Winslow & a carriage awaiting them on the strand. We stop with Bro Hacket.

We sighted land monday morning (the 9th) about five oclock It proved to be Elephant Hill & Chenney Hill at the southern extremity of Ceylon.

We made land again yesterday morning & at 11 oclock we were at anchor. Have had a passage of one hundred days & nine hours from Boston wharf owing to the heavy

breakers we were not able
to get ashore till to day:
The mail closes at once.

Yours &c
Geo T Washburn

Passumalie June 14th

Rev R Anderson D.D.

Dear Sir.

I little expected on the day of my last writing you that 3 mails would pass before I wrote you again The second mail however left when we were on our way to Madura from Madras another when I was on my way to the hills & another when we were in the confusion of preparing our house & settling down in it here at Passumalie.

Without however now attempting to give you my first ideas of the country & the work here or the details of our present location I will give you a little fuller account of our voyage than I previously wrote & write the other at another time

You remember we left Lewis' wharf on a bitter cold winter afternoon - Jan 2d A strong N.W. wind was blowing directly astern & before dark we were abreast the last land we were to see till on a morning we were awake by the cry of land & going out on deck saw

Ceylon not ten miles distant from us.
The first night out we had a heavy snow storm & some of the sailors froze their hands & feet, so severe was the cold. The next night we were awoke by a heavy thunder-shower, with so much rapidity did we pass from a region of intense cold to one quite temperate & comfortable. The weather was very equally in the region of the Gulf stream & very uncomfortable to us but nothing more during nearly the whole of the first week we had plenty of favorable winds. But on our first Sabbath morning out I went on deck & there was a dead calm—scarcely a ripple on the water. A beautiful spring-like morning it was, bright, & still, & quiet,—a pleasant introduction to the Sabbaths we might hereafter enjoy on shipboard & in fact we had hardly a stormy Sabbath throughout the voyage but very many very quiet & beautiful ones. A calm in these latitudes is a somewhat unusual thing; & a calm such as we had something very rare. We lay in just about the Lat of 30° for a whole week & then to our surprise the wind one day breathed up from the East & we ran down the remainder of the way

to the equator before the trade winds This you may judge was slow business as, with an easterly wind we had nearly 20 degrees of easting to make in order to strike the equator at the proper place. 24° W.L. At the equator we experience another week of just such calms, hardly making a degree in the whole time; & again after a short run before the SE trades we were becalmed again another week just opposite Rio. From this we made our way south & east as best we could, the wind almost constantly being in to the eastward I do not think that in all our voyage we had more than a week of easterly winds. We were 32 days in reaching the Equator & 69 in reaching Cape Good hope - a little more than half the distance. Everything had thus far promised a long & tedious voyage, to the satisfaction of none of us, & to the special dissatisfaction of Capt. Crowell. And as none of the usual sailor methods of getting up the wind succeeded he began to intimate that he had at least two jonahs aboard. In the night of the 10th of March we were opposite the Cape & about the only storm we experienced during our passage sprang up the previous after

noon For six hours the wind blew furiously from the west & we had quite as much of an exhibition of Neptune as we cared for in the night hours. From that time we had no more delays from baffling winds or calms worth speaking of The notes I took of the voyage show our progress to be 200, 210, 215, 217 miles a day for a week together & sometimes we made 250 & 270 miles a day. On the morning of the 9th of Apr. we sighted Ceylon & a little before noon of the 12th we dropped anchor in the Madras roads - 32 days from the Cape & 100 days & nine hours from Lewis' wharf. This is one of the shortest passages on record. We have abundant reason to thank God for our speedy & safe deliverance from the sea, & to exult in our good Ship Godess that did us so good services.

Our voyage, on the whole, was far more comfortable than we could have expected The ship proved herself to be an excellent one - a good sailor - very tight & dry, & not inclined to take in water over her after posts. Hence we were put to no inconvenience by perpetually wet cabins. Our accommodations you perhaps recollect were comfortable & they

seemed to grow more adequate to our wants as the voyage went on. The ship was well supplied with water & abundantly provided with ship stores & if the Captain had exhibited as much skill in the selection of a cook & steward as in the fitting & provisioning of his ship we should have had more frequent occasion to be gratified at his selection than we actually had. However ~~pho~~ they need be said about these two functionaries as they will probably never have a very extensive occasion of offending civilized palates with their savory dishes. The steward was an obliging fellow & this covered a multitude of his culinary sins.

The Captain was a gentleman of the kind we generally believe sea captains to be - a fine fellow outspoken generous & a man who knew his business well but who I am sorry to say though the son devotedly proves parents now classes himself among universalists & professes to hold their doctrines. Accordingly when on the second Sabbath out, we proposed to him to have public services aft, he found plenty of difficulties in the way. However he told us we were quite at liberty to hold religious ser-

vices of whatever kind & at whatever time we wished provided the men were off duty. also to have social worship in the Cabin as we liked The fact of the case seemed to me to be this that he did not wish to identify himself or his authority with us or our religious exercises & being a proud & thorough going man unwilling to do things by halves he was not disposed to have services aft unless he could make a business of it & order his men aft to hear. & this he did not care to do. As the matter at last stood we were pretty well satisfied & tho we wd have been glad to have had public services on the Lords day. we were content to have the substance of the privilege we wished viz free intercourse with the men on religious subjects. We had 2 each sabbath for the sailors with a growing interest in them on their parts to the last. Our crew were almost all foreigners, unable to read English We were provided by the Bible Soc. with English bibles. of wh we gave away several to those who had none & they began to learn to read English in them at once Our bible class we held on Sab. afternoon; & it was always a pleasant hour. Some of the men read their bibles carefully

thoughtfully & I hope prayerfully & I have a strong hope that some of them will before long become christians. We had an opportunity to lend them several readable religious books & I am glad to know they were acceptable both to the crew & to the officers. I think too, the captains views & feelings towards the missionary cause, & towards religion were somewhat modified as the voyage passed away; I wish I might say that I hoped his heart was renewed.

In conclusion let me say that we owe many thanks to Capt Crowell for his uniform efforts to make the voyage as pleasant as possible for us. Though the ship engaged to take passengers contrary to his wishes & tho she was not suited for it yet we found him always anxious to do what he was able for us. And I need only express the hope that our other brethren that are called to travel upon the ocean may always be favored with as kind a captain, as good a ship as favorable a passage & above all by as compassionate an oversight of them in all their way by their heavenly father as were we.

Yours Truly Geo T Washburn

Madura June 14. 1860.

Rec'd. Aug. 22.

Ack'd March 19, 1861

Passumalie Aug 21st, 60

Rev R Anderson LL.D.

Dear Sir,

We have great ~~great~~ occasion to thank God that we have enjoyed almost uninterrupted health since we came into the country & since our arrival at Madura have been able to pursue the language with very little to interrupt us. We started ~~from~~ "the Transit" from Madras on the evening of the 9th day after we landed, came past Triplicane Mt. St. Thomé, & the next morning at 9 o'clock stopped at a bungalow 76 miles from Madras. From this place we took bullocks & reached Frichéndoply in three days more. Drawing up to the Frichendoply bungalow we found Brother Caprons's servant & bullocks awaiting us. He had become somewhat anxious about our arrival there, not expecting his bullocks for two or three days. You can yourself perhaps therefore judge how much we were relieved when almost on stepping from the bandy we learned that there was some one there who wished to see us & observed at the same time the honest smiling face of Vetham (formerly Mr Muzzy's servant) & heard from him that he had come with the salaams of his master to meet the

the "Pushu Eyah" & ~~the~~ "Amah" Mr Simpson of the Wesleyan mission on hearing of our arrival came down & took us per force from the public bungalow to his home! & so we spent a very pleasant sabbath. It was pleasant & refreshing before resuming our journey on monday, to pay a visit to the cantonment church the place where the apostolic Schwartz ministered & now containing also the ashes of the sainted Heber.

On Monday evening we started for Madura and came on the remainder of the way by easy stages You will remember it was in the very midst of the hot season.—the last of April—. No rain had fallen for nearly four months. The streams were dry & the land was scorched into barrenness & glimmered in the heat. I can hardly imagine a more fearful heat in the atmosphere than we suffered one day when finding ourselves at a ruined bungalow we were obliged to rest in our bandy in the thin shade of a little tree & started again early in the afternoon, hoping to find a little breeze on ~~the road~~ coming & in that a relief from the heat. It reminded me of Henry Martyn's journey across the arid plains of Persia & the dreadful heat ~~they~~ ~~endured~~ his ~~poor~~ endured: when with the thermometer at 112° & still rising, and all the moisture exhausted from their bodies they found

relief in wrapping themselves in blankets & thick clothing & winding wet napkins about their head. But from the heat as well as from perils by sea God kindly kept us.

We found our Brother Burnell awaiting us at a bungalow sixteen miles from Madura - at the very borders of the Madura district & he accompanied us to Madura. Just as it began to grow light on the morning of the 4th of May we crossed the broad dry bed of the Viga & were in the City of Idolatry. It was the midst of the festival week of southern India & this was the morning succeeding the day of the great car-drawing. The streets were lined with the sleeping people so thickly that it required some skill to engineer the headstrong bullocks & bandy through this public dormitory without inflicting injury on the unaccommodating sleepers. We received a kind welcome at the house of Br. Rendall & our journey was at last at an end, just 4 months & 2 days from the time we left Lewis Wharf, Boston.

I attended the meeting of the mission on the hills which occurred a week after our arrival, & there had the pleasure of seeing all the brethren of the mission. It was a pleasant week to me, & I began to become acquainted with the general operations of the mission in the different parts of the district. My first impressions of our Madura missionaries was that they were a body of common sense, straight forward business men thoroughly engaged in their work. If anything in the works meetings

especially forced itself on my notice it was the fervency of the daily devotional meetings & the single hearted manly interest of each one in the work of his own field. While the deliberative bodies of the Churches at home are distracted with denominational questions, I was glad to find it a ~~[illegible]~~ minor matter just now with us. It was the finances of the board that gave the coloring to our meeting. One of the main questions was - how to retrench While from what I have already seen I feel sometimes painfully the need of men & means for manning one or two apparently most eligible stations — & how much more must those feel it who year after year have seen the need growing up under their eye without the means of supplying it — I feel grateful for what we the missionaries of the Churches at home are able to do for the heathen through the agency of the Board & daily feel a personal gratitude to the secretaries. for their unwearied efforts & success in presenting our cause to the christian public, & doing the work which if left undone would reduce us at once to straitities.

The mission assigned us for the present to Passumatie to study the language & await further orders. Our goods arrived safely soon after our return from the hills & we immediately came here & commenced Indian housekeeping. My own health has been in the main very good. Mrs Washburn feels the change of climate much more sensibly. But we have reason to hope that after the acclimating process is over the climate will prove healthy for both of us with kind regards

I intend to write again next mail

Rec'd Oct. 2 1842.

Battalagundu Jan 4th, 61

Rev R Anderson D.D.

Dear Sir.

My last letter to you from Passumalai where we were then temporarily living awaiting the time when we should remove to this station In October last I visited most of our Christian congregations within its limits in company with Brother Chandler, and early in November we came here - a little time before Mr. C. left in order to learn what we could concerning the station, work &c. We have since been residing here & taking charge as I was able of this station and district

You remember this place as it was in 1855, before a bungalo was erected It was a beautiful spot then, in the midst of more grand and beautiful scenery than even a New Englander sees in his own New England. Those vast masses of the Pulneys, to the north & west of us, & those fantastic isolated peaks at the south, can never be looked upon without feeling an influence from them come upon you: and I think if you would visit it to day you would think it no less beautiful now that a comfortable mission bungalo has been erected, ~~here~~ and the people - the

detracting portion of Syrian scene in this land — have begun somewhat to feel the influences of Christianity.

The field of labor embraced in this station district, though less in extent and population than some others, is by no means insignificant. Examination shows that there are 100 large villages and 500 small ones within its limits containing a population of more than 100 thousand Heathen, 17 thousand Mohammedans, and 7 thousand Heathen Roman Catholics. It will be seen from this, that we are in the midst of a community which has no predispositions and gravitations towards Christianity, such as might be supposed to exist in countries long nominally Christian and still possessing a corrupt & decayed Christianity. There, the people are Christian in name; and their fathers were before them, from remote generations, and they venerate the Christian name. They cherish the flickering memory of the holy purity of the first church and the first saints, and connect those days of purity with the days of their greatest national prosperity and glory; and they seem to recognize in the Christian day of the Bible which the missionaries bring, the restoration of their ancient church & the realization of their dim but cherished ideal. And, with all, we are not among a people who are asleep with unawaken

ed national life, and who, when once the gospel is introduced at central points, would spontaneously take fire in a hundred other localities, & the reformation spread by reason of a long accumulated preparation. It is not thus in India. The people are dead in unmitigated heathenism, & without any elastic response to the name or characteristic truths of Christianity, without the vestiges or the memory of an ancient Christianity, and without a predisposition when awakened to look towards Christianity & the Bible with hopes of finding there its deliverance & salvation; but running off on the track of its old philosophy into Deism and Philosophic Atheism. Such are the people around us.

And among such a population — of the number of stations above, in this station district — we have 7 Catechists, 1 Reader, and 7 school masters; and scattered through it here in groups & there in single families 471 persons who have renounced heathen practices & desire to be taught the gospel. We have in all 12 congregations. During the year, the Society for the Propagation of the gospel transferred to the two stations it occupied within the Battalagundu station district — one at Annapetty, the other on the Lower Pulney Hills. The former of these seems to be in a promising condition & bears the grafting into

~~[illegible]~~ (which considering the diversity of the two stocks is a great transfer) - remarkably well. They have begun the erection of a substantial brick church, & promise to complete it themselves, without any great assistance from us.

At the end of the past year our congregations number 157 more than at its beginning. Nine persons have been added to the church within the same period & 3 by profession and 6 by letter.

After the real conversion of the people, there is no question in their training in Godliness which lies with more weight on the missionaries mind than the securing the cooperation of the people in maintaining their own religious institutions, and contributing to suitable religious objects. But among all people, I believe, the pocket is the last part of the man that feels the influences of gospel truth, and in this respect the Hindoos are no exception. During the past year, however, in connection with the Jubilee offering to the Board Rs. 61 have been contributed by the natives in this station, beside what has been given at the various villages for repairs of churches, schoolhouses, &c.; and the history of these small gifts that have gone into that sum are not unworthy of an enduring record. How much this promises

for the future, I from my present knowledge of the station, am unable to judge

The number of Schools at the time of making this report is 6 and the Scholars 96. The Schools under the supervision of efficient Catechists seem to me to be in a flourishing condition. But we are at this moment in great need of teachers of moral stamina first willing to work conscientiously, and then of ability to teach in an expeditious & thorough way. And as with teachers; the widening demands of our work call for more well trained men. In looking over ~~the station~~ my district I am happy in believing so many in our employ are conscientious & faithful laborers.

We entered upon the occupation of the station in the midst of most painful circumstances, the nature of which Mr Chandler has probably communicated to you. Suffice it for me to say that they have found their conclusion in the loss to us of one whom we had come to regard as among the best of our helpers & the injury of the christian name among the heathen. He was our station Catechist and when suspended left the station distracted, with no one of experience & acquainted with the people & the characteristics of the respective villages & congregations at hand.

to afford us a kind of need which we stood in very great need of. The affair however has gone by, though it has given our work a severe shock. Time, which heals many of our troubles, will we hope heal this.

On the other hand, so far as I have been able to tour among the people I have found much that encourages me. I now & then meet with those - a rare thing in this land - who are asking the great question, in simplicity & sincerity, 'What shall I do to be saved.' I met one such man on my last tour. On the tour previous I had the pleasure of baptizing & receiving to the church an old man, the father of one of the head men of our congregation at Silikayaputta. In another village I have visited, the people are anxious to come over & join us, & begged us to establish a school among them; & an old man, brandishing his arms, to illustrate the deed assured us that they present at any rate would come over to us, & if there were any who would not join with them they would unite to drive them from the village. This case is an interesting & illustrative one. The people are relatives of some in Mr Rendalls field who have become Christians, & the incident of Phillips & Nathaniel is again repeated. It is by the conversation of their relatives who first came over, that these now desire to join us. And who can

tell in the regeneration of India how many times that incident is to be remacted; for here Christianity seems to advance by households, families & classes.

Recently we have been observing a week of united prayer we cannot but hope with some benefit. Our usual weekly services at the station consist of 2 sabbath preaching services, morning & evening, and a sabbath school in the afternoon Religious meetings are held on 2 of the evenings of each week besides almost nightly instruction & prayers. wh my munshi in the absence of a station catechist attends.

I have twice visited the various Christian villages in the station. and hope to be able to spend more time in touring as I acquire a knowledge of the language

Our great business, however, is & must be for some time to come the study of the language. This we are pursuing in the midst of the many interruptions & distractions & also advantages which a station life affords And I am glad to say that as we become more acquainted with it, its barbarisms melt down, & excellences not unworthy of the choicest languages of the west come to view.

Our health has for the most part been good, my own more so than Mrs Th. In conclusion we feel that our lot has

fallen on a good day & rejoice that God has sent us to India at such a time as this.

You can perhaps understand at the account of the Jubilee meeting of the Board; how there was a sense of great relief, as from stifling pressure as the telegraphic reports told the first best news, & how our interest grew as more particulars came, & how, when the full accounts reached us, we exulted with you, & seemed to enjoy the meeting over again, with feelings already directed into their appropriate channels. The spirit of this meeting will not evaporate, as the spirit of many enthusiastic meetings does; it has reached round the world, & hearts have felt gratitude & thanked the Board, and thanked its officers, & thanked the churches; & most of all thanked God for what has been done, and for the promise with which we open the coming half century.//

With our united kind regards to yourself & family believe me yours truly.

Geo O Washburn

Battalagoon. April 14 1861

Rec'd April 17 1861

Read April 12, 1862.

Battalagundu July 29, 61

Rev. Dr. Anderson,

Dear Brother,

At the regular time of writing you my second annual letter, I was absent from my station on the Hills. I preferred writing you from within my own field of labor with the actual processes of our work going on around me. & especially after again having visited the congregations. We have now returned from the hills, both of us in health much refreshed, & with new interest & energy for our occupations below.

Though put in charge of the Battalagundu station & necessarily very considerably occupied with the business & cares of the station I have yet felt, & more so of late that my chief business was, & must be for some time to come, with the language. Mrs. Washburn's visit to the hills was demanded by her health; and away from the hourly interruptions of the station, and in a cool life-giving atmosphere again I was able so far as Tamil was concerned to turn our stay on the hills to tolerably good account; & I hope the time is not far distant when I can feel myself of some use in those matters for

which we came hither. If the first year of Tamil study is an obscure groping among modes of thought & expression the exact antitheses of our own — & of ale, occidental nation & languages, the second year is one of conscious progress, and of no little pleasure. //

No doubt every one has his own ~~way~~ peculiar views of the best way & circumstances for learning the language. It has seemed to me that while life at a station secluded like our own has advantages, — facilities for applying the language — a compulsory intercourse, to some extent, in every form with the people, & an experimental knowledge of living and conducting Missionary operations and so forth, it has also serious disadvantages and drawbacks — particularly in a station of ordinary size — a large amount of exhausting secular labor & interruptions & station duties which are doubly onerous & harrassing ~~the~~ because the new comer is consciously unprepared for them. Were the general arrangement & accommodations at the outstations such as to permit it, undoubtedly the best way to learn Tamil, would be for the young Missionary to enter the family of some experienced Missionary at a station or reside near him where he could avail himself of all the advantages which a station life affords — visiting villages with the Missionary, Conversing

with the many who come to the bungalo, addressing the people in the social-meeting, seeing his brother's modes of managing his congregations and the difficult cases that occur, and profiting by his experience & suggestions in his private studies, and this, without the encumbrance which the care of a station causes. It seems to me so far as it is possible to approach this plan, so much will the learner gain in comfort and expeditiousness.

My work in the Station district has been chiefly confined to short tours, examining the schools, catechising the congregations & speaking to them very briefly as I was able. I have not felt it worthwhile as yet to tour especially to heathen villages. Not long since, however, I visited one where the people never recollected to have seen a white-man. Among the villagers where there are christians I endeavor to carry the gospel to every part of the town; to the high & low castes, the rich & the poor. I have held one meeting a month with my catechist as is the general custom and am only prevented from meeting them oftener by the distance of their villages from the Station Centre. I have also felt the necessity of meeting the School teachers twice each month and have accordingly done so. It would unquestionably be of great advantage to hear lessons from them every week & bring them within the sphere of a higher tone of religious

influence than exists in their villages.

We have been of late directing the attention of the catechists & people to the matter of self-support; and I have reason to hope that this one of the good works which our religion so much enjoins will have more of their practical attention hereafter. Though the people are in many instances poor, even according to the hindu estimate of poverty, and often a few in a single village, yet it is but reasonable that they take a portion - more or less large - of the expense of building & keeping in repair their school house, place of worship & catechists' house. Poverty, however, is not by any means the great difficulty to be overcome. The idea of voluntary co-operative effort for the public good seems never to have entered the hindu mind. If you see a substantial stone temple, or if you see a mud hovel by the road side with a greasy idol inside, you may be sure the public never built either. I have never seen a temple built by voluntary cooperative effort. Some king or rich man built the one & his poor brethren in idolatry built the other, to repay a vow or "make merit". If you pass by a well-built rest house by the way side - that was built in the same way. If you travel on a good road, pass over substantial bridges, the government built them; & if one is damaged & the other destroyed

they never think of repairing the road, or rebuilding the bridge & this though they lie out of repair for a generation, inviting by the most impressive of all methods, the public attention.

Still I hope we are doing something by direct teaching to suggest this unthought of method of doing this, to their speculative minds.

I have some examples in mind which encourage me though they would not figure on paper.

In my recent tours I have become more acquainted with my church members of the district & have been much encouraged in ~~many~~ several cases, by their quiet Christian life. their profiting from month to month by the instruction of the catechist & their unfeigned attachment to Christ & his cause.

I have also been forcibly reminded that the gospel that is being scattered here is a leaven among these heathen masses. even as Christ said it was. Talking with a man on the road the other day. I asked him whom he worshipped. He replied he worshipped no one. On enquiring how that was he said he had read our books years ago & since then he had ceased to worship any of his old gods. On the next tour another man told me essentially the same thing, and these are examples of instances of that kind that fell just at that time under my notice. Not long ago a boy came to the bungalo bringing his uncle, I made

them read the 15th Chapter of Luke & explained to them how man like the prodigal had wandered far away from God. In answer to a question, the young man replied that he had not worshipped the idols since the visit he paid the bungalo in February. He seemed so open & sincere that I cannot doubt that he strongly felt the truth & the value of the Christian religion.

Thus the truth is working here just as in Christian lands convincing of sin & wakening faint desires in many hearts for a better & nobler life than heathenism can give. May God in great mercy grant his holy Spirit to foster these faint desires of His own kindling into controlling purposes.

I have recently made a tour with Bro. Herrick through this station district. Though detained by slight illness from accompanying him through the entire tour the time I was able to spend was full of pleasure & profit. He administered the Lord's Supper in 4 of the villages we visited, & I baptized 2 children.

In looking back over the time since I last wrote you though we have not experienced a special revival like that wh. has been felt in Bro. Herrick's Noyes's & some other's field, I cannot but feel the Lord has been with us & doing us good.

In this day of our country's struggle our prayers

& thoughts are with you in America more than ever. One feels almost impatient at being so far away, now in this great day of trial & deciding of destinies. I trust, however, we are doing work for the ages & for eternity even here, though our advance & victories are not accompanied with the rush of armed hosts, & the courage of Battle, ~~trumpets~~ God grant we may have the martyr spirit here. — It has been one among the pleasant things to overhear our servants, catechists & teachers praying for America, & this without any suggestion on our part. They plead with the best of all reasons "That they may still spread Thy name among the Heathen nations." Thus we have been raising allies when we thought not of it: they are perhaps none the less mighty because the weapons of their warfare are spiritual //

With kind regards to you & your family,

I remain yours sincerely

Geo. F. Washburn

Battalagunda, July 29, 1861.

Rec'd Nov. 6.

Ans'd Apr. 12, 1862.

Battalaguendu Jan 6th 1861

Rev Dr Anderson.

Dear Sir.

Through the kindness of our Heavenly Father we have been permitted to reach the end of another half-year of our missionary life — a half year in which we seemed to live a double life; one life anxious looking & praying & hope for our native land & one in study & labor among the people.

Our work has been as during the former half year, divided between attention to the Battalaguendu station & pursuit of the language. In the September meeting last the mission wisely reaffirmed, as I think, the principle of affording one year of uninterrupted study to newly arrived missionaries & adopted in the main a plan, proposed by a committee appointed a year before, of a course of study extending over the first year & a half or two years of the missionaries residence in the country. The plan in both its branches is unquestionably valuable to the missionary, who ultimately must be expected

to have a knowledge of the language in all its particulars spoken & written, of its colloquial corruptions & its high dialects & be also tolerably acquainted with its literature. And when we consider that the Tamil belongs to the Scythean rather than to the Indo European family of languages & is thoroughly separate from them, it does not seem unreasonable that the first & most rigorous year of a young missionary's life on missionary ground should be devoted to the language & that a course of study extending over at least 2 years should be marked out, as an introduction to that language in which all his future efforts are to be made.

It was our lot to be assigned to a station a little more than four months after arriving at Madura and to be located in it and engaged in station work in six months from the same time. In the midst of abounding duties wh are always crowding over hands and calling upon our attention, we cannot be too glad of an additional motive, such as this decision of the mission, thrown into the other scale, and for a means of answering the appeals of our own feelings ~~for~~ in behalf of work ready to be done. Mainly ~~after~~ these reasons our work thus far in our

Station district has been rather conservative than aggressive. The carrying on & bringing forward congregations already gathered rather than preaching to the heathen. And when we remember that the ripest & best years of one of our most faithful missionaries & his family have been given to the gathering up of these congregations we find abundant occasion to add service to even this one department of our labor.

In common with the other Stations, this one felt the new impulse of benevolence wh stirred our mission during the closing months of the year. The Christians & people have contributed during the year between 60 & 70 Rupees to the treasury of the Board & Native Benevolent Societies, or about 7 cents to each person.

It has been a pleasant sight ~~sight~~ to see some, from Sabbath to Sabbath bring their tovings of paddy & coarse grains and pour it down on the pulpit platform. The Sabbath worship seems more acceptable as we look at these memorials of interest in it & remember that each morning the Sabbath has been sanctified to a handful taken from the food of the day and treasured up against the hour of worship in the sanctuary.

During the year one person has been dismissed

from the Church, one has been suspended, and one has died. Our number thus diminished has been increased by five; three added by letter & two by profession. — I shall never forget the solemnities connected with receiving one of these persons to the Church. He was a very old man but he had for a long time approved himself to the villagers as a good Christian & had wished to join the Church. Several times he had expected to walk to the Station — a distance of 16 miles — on a communion day for that purpose; but by various causes well known to an aged man he had been deterred. When on the a tour I came to his village he had, apparently but a few days more to live. I found him lying on a raised platform of sun dried mud, at the the entrance of his house. This was his bed; a block of wood was his pillow. Such had been been his place of rest from his day labor throughout his life and such his sickbed also. We spoke to him of putting his trust in Christ, & he answered in a way that seemed to indicate that he knew what that was by experience. We asked him how his life seemed to him & he appeared to feel

the fact that he was a sinner past salvation by any but Christ. He desired to be received to the Church. No reasons of moment seemed to stand in the way of receiving him at that time. Accordingly, just as the sun was setting, calling a few of the members of the Church, we assembled in the little room of his house. Against the floor was the sick mans bed. & there was nothing better for a communion table. He knelt around the memorials of the Saviors love & death thus again exhibited & recommended this aged man who was probably receiving the sacrament for the first & last time to the Saviour whom he would soon see face to face. I hope we were all benefited by this communion season.

While speaking of receiving members to the Church, it is a fact worth stating, that we could if we desired baptize any number of persons in any one of our Christian villages. Thousands in the district would most gladly receive the sacraments at the hand of the Christian Missionary & thousands would be gathered to the congregations by the report of such a deed. If therefore any are disposed to contrast the immense numbers gathered to the Romish church by its missions either in this

or other countries, let him remember that the expressed desire is all that is necessary to bring them within the Roman Church. while thousands who on these terms would long ago have been enumerated among our converts to Christianity, do not now & probably never will have any connection with us.

At our station & at one of the villages we have recently been pleased with seeing the females more than usually interested in learning to read some of them have already made tolerable proficiency. At the Sabbath school also they seem to be learning their bible lessons with somewhat more intelligence and thoroughness. While we gather encouragement from these adults who come out of heathenism and embrace Christianity we look forward with more hope to the generation of their children now growing up. They have been taught something of the bible — in many cases can read it for themselves and have had their early life shaped by contact with its institutions. They learn to keep the Sabbath from principle & to observe the established forms of worship. and with these come also all the ~~these~~ benefits of an inherited religion

To these children who are growing up around us—who come to our sabbath & day schools. who read their bibles for themselves & begin to understand what a newspaper is we look for a christianity more intelligent & more in accordance with the christian interpretation of that word than we can ever expect in their fathers & mothers.

Besides the usual touring in my own station I went ~~in~~ October last on a 10 days tour with Mr Burnell through his portion of the district. Though often visiting four or five villages in a day we probably passed by ~~four~~ three or four times as many villages as we visited. My list contains the names of 33 villages visited in which the cardinal points of our religion were rehearsed to the people often in large gatherings — Yet I venture to say we saw not a fortieth part of the population ~~of that~~ region who need the Gospel preached to them. In no ~~place~~ part of the country which I have visited do the sacred places ~~and~~ shrines seem to be so numerous or the people more intent on their idolatry — Yet even here there are persons & places which a christian eye looks upon with a sense of unspeakable relief, after beholding the works of heathenism on every hand.

In concluding let me say, we feel that the trials through which the Lord is leading our mission together with our country are doing us good. It is a severe trial for us; but the history of our struggle is interesting our christians in every that pertains to our affairs especially in the missionary work we are carrying on. In lieu of the efforts to support missions during these times of war & ruin, they are discovering that America is not an Eldorado where money may be had for the mere asking, but as here — there, benevolence is the fruit of great self denial & sacrifice and christian principle. They are also growing to take a personal responsibility in the support of the christian institutions which they enjoy. — The Lord grant that for more good than evil may result to our Indian missions from this war than would have resulted from a continued period of peace.

With sincere regard for yourself & family

I am yours truly G P Hoskin

Rec'd. April 5.

Springfield, Jan. 6. 1862.

On the fourth of September last we were permitted to welcome to our family a little child. Yesterday our Bro Copona baptized, giving him the name of Edwin Case. It is a source of comfort to us already in our isolated situation & we pray may be at length be a means of blessing to others. Mr H. is well though not strong. GPH

Battalagundu Aug 29th, 62

Rev Rufus Anderson DD.

Dear Sir

There now exists in this district a famine* & scarcity of working materials such as if existing in Manchester or Ireland would set England in a political ferment & attract attention on both sides of the Atlantic. Here however, some gang robberies, some Emigration, much complaint & suffering are all that come to the surface. The murmurs of discontent & suffering hardly reach the capital of the Indian Empire.

The high prices of cotton & the famine are affecting our congregations. These people in their rude mud huts are competing with Lancaster & Manchester for the Indian market: and their looms must stop long before those of corporations have ceased working. In such times as these hundreds of people like Naomi of old wander in search of subsistance into distant districts. A number of families

---

* Rice has been selling in Madura at the rate of 4 measures for a Rupee — a rate 300 percent higher than when I came 2½ years ago. — This rise is in part permanent

have thus gone from the Christians of this Station distress — in one case an old man 70 years old - a church member after enduring the growing scarcity for months & shifting in all ways to procure subsistance at last started with his wife, daughter & granddaughter on a foot journey to Ceylon, where years ago he had a son in employment. How much suffering before such alienations are resolved upon.

// Nevertheless, the Catechists' accounts of their half years labor afford ground for hope & encouragement. The Church members at the Station are slowly increasing in their knowledge of the Scriptures. A serious hinderance exists to the firm establishment of Christian habits among the growing generation in the fact, that the people not being land-holders, hire their Children out to the heathen owners of land; and either from the nature of their work, such as watching flocks and watering gardens or from the necessary leisure of such service, such for instance as sharing the crop of a heathens ground with him & a heathen fellow laborer, it has been difficult to secure the rest and reverence of the Sabbath day. // A conscientious reverence and observance of the Sabbath is a sine-qua non

of all christian improvement. We have in some measure succeeded in reaching the class referred to above by evening schools. The congregation has been increased by the addition of one family: also one person employed in our family has united with the church.

Let me speak of two or three more villages in which we have congregations. Ten miles East of Battalagundu is the village of Anumapetty. The congregation in this village is more thrifty & intelligent than those in many other villages. They have also consolidated themselves into a body and exhibit some unanimity & forecast in regard to their christian privileges. Some families in an adjacent village have asked to join us here. Five miles southerly from this is the village of Silukkuvarpetty - a strong hold of the Romanists. It is the centre of a cluster of villages in several of which there are christian families. Owing to the state of the Board's finances I have refrained until recently from replacing the catechist who went away from here. Hence I do not find the advancement which I wish to see. Several families have removed on account of the famine. From twenty five to forty persons come from the surrounding villages to attend the Sabbath ~~wor~~

worship.

It is a sad saying that the cocoa-nut grove will not flourish which does not hear the footsteps of the owner in it every day. It is not otherwise with the churches. The keeper of the Lord's vineyard must walk daily among the vines. That this is specially needful should not surprise us. Our converts are from classes that have been domineered over & compelled to suffer others to do their thinking and ruling until ~~comber~~ intelligent planning, and combined action except in immemorial usages are unthought of. They are moreover most of them unable to read. Everything they learn of the Bible must come through the lips of others. They are also most of them compelled to daily and severe labor for a bare sustenance. That such people do not at once on leaving their superstition's leap into christian ~~man~~ manhood should not surprise us, who with all our advantages are yet so far from attaining the stature of perfect men in Christ Jesus. If such illiterate christians are to live isolated—perhaps one or two families, perhaps a single man in a village, who can doubt that there arises a necessity for a large number of conscientious energetic and faithful catechists. With such a corps of laborers no method of evangelizm could be more powerfu

Each Christian is a light in his village - a centre of Christian influences. You often see as you travel along the roads by night a little earthen lamp burning before an idol shrine. The priest comes regularly night by night, renews the wick and supplies oil. If this is faithfully done, the light shines cheerfully out upon the dark solitary road. If he fail to do it, the lamp is only a bit of filthy pottery. So with our ignorant hard-laboring Christians. If he is faithfully looked after and instructed, he is a light in the darkness of his village. If he is not, he is worse than useless; and so far as our method of labor is concerned he is a failure. While therefore this method calls forth the most wide-spread evangelizing labors of the missionary, it also calls upon each missionary individually & the mission as a body to secure a corps of faithful judicious and sufficiently-educated helpers to meet these necessities. And this presents us with a problem not yet solved. //

But lower things may now appear in Siluku-wari pattu; times were, when there was more discouragement than now. I lately examined the School in the adjoining village. Several of the heathen people came in to listen to the Examination and afterwards remained through the religious meeting

with the congregation. All were very friendly. But when it was first proposed to establish a school in this village, the heathen were all our opponents. Not a foot of land could be bought for a building. After much effort a building worth $8 or 9 was erected. A reader was placed in the village and we are now realizing some of the results. The same opposition is now going on in a village near by to our erecting a school or prayer house and all sorts of petty persecution are superadded. But with God's blessing we look for good in this village also.

Eight miles to the S. East is Vedapetty one of a large cluster of villages. Here has been for a number of years a small and unstable congregation. One or two families have recently joined us here and one person from this village united with the church at our last communion. Two others are seeking admission of one of whom the Catechist speaks hopefully.

If we look at the heathen about us we cannot doubt that religious superstition and worship are loosing their hold on thousands of the people. It is apparent in several ways. In the villages into which tracts or the Catechists have penetrated the people will largely confess the untruth of all their superstitions. One finds a perceptible diffusion

in passing from such a village to one in which no catechist has been. — You see it also in the fact that next to no new Temples are being erected, while many are falling to decay. You may observe it also at the feasts. In the principle one of each cluster of villages throughout the country a yearly festival is held and a car like that at the great Temples except of smaller proportions is drawn around the town. But this is not only a religious but a festival day. While the fun the crowds at these festivals are not an index of the popular estimate of the religion, you may judge something of the religious zeal by the alacrity of the people in drawing the car, by the numbers you see rolling on the ground before it or measuring their progress around the town by prostrating themselves on the ground then rising and advancing their length & repeating the act again & again. A catechist expressed the state of these festivals when he said "The people lately show very little piety". This is true. The festival remains. Doubtless superstition still remains. But the spirit which originates these festivals and was their former life is insensibly evaporating from them. But no one may infer from this that Hatheism will be abandoned the moment it is seen to be false. It is not a characteristic of the human mind in the East or West to abandon observances and customs because they are false or hurtful.

My personal observations in the villages, so far as I have been able to extend them correspond with the above account.

During the past month I have been able to visit & preach in over thirty heathen villages. Most of these were out of the ordinary routes of touring. In nearly everyone of these the name of Christ was known by some with whome I conversed. The gospel had no doubt been preached in all these villages. In one or two instances I saw thoughtful men who were evidently counting the value of Hinduism as a religious system. On the whole these visits afforded me encouragement in what I already saw accomplished. Again and Again the thought came to my mind that with Gods blessing, all that seemed wanting to an ingathering of converts is the wisely-directed faithful, systematic labor of really devout men. I cannot express to you how much I should value an Itinerant Mission as a means of forming industrious habits, elevating the poor and instructing our catechists in the right method of preaching to the heathen. That the reflex influence of such a system of labor on the missionaries and the mission would be worth its cost, even though that should involve the cost of additional missionaries, I think to be beyond a doubt. But whatever agency may or may not be at hand we shall hope most to share the presence of Him who walks in the midst of the Churches and we shall ask your intercession for this most needed of all agencies or blessings.

With kindest regards Yours truly Geo T Washburn

Rec'd Dec. 4.

Rec'd Jan 16

Ballalagunda. Jan 31st 1863

Rev. Rufus Anderson D.D.

Dear Sir.

Through some mistake no extended communication having reference to the life & character of our departed Brother, Rev. Dr. Scudder has been sent to the Mission rooms by any member of our mission. Though on account of his formerly residing in Boston a satisfactory biographical notice of him could better be communicated by friends near at hand than by anyone among us, it has yet seemed suitable to the Mission that some such public tribute to his memory should proceed, even at this late day from his Colaborers in this mission field. Accordingly at their request I communicate a few facts in his life with which I am acquainted.

David Coit Scudder was born at Roxbury Oct 27th 1835; and at the time of his death he had just completed the twenty seventh year of his age.

The home of his childhood and youth was one in which Christianity exercised a controlling influence. Among the friends who frequented his fathers house, some had already sown in his childhood sown the seeds which were to produce such promising fruits — so early ripened and so speedily gathered. In his memorandum of Apr. 12th 1855 he writes, I have just heard of the death of Dr Scudder at the Cape of Good hope;

I can never have my desire gratified of meeting him in India". The clue of his early and continued interest in mission is half revealed. Those who were often with him, frequently heard him speak of Dr Scudder and of conversations with him when he - David - was but a child. When packing his library to return to America a little children book - old & worn but carefully preserved was found among the more pretending volumes. It bore the title, "Letters to Sabbath-School Children, by Dr. J Scudder. & written broadly across the fly leaf was - "Master David Scudder; from his affectionate friend J Scudder" New York August 18th 1843. — another testimony to the faithfulness of that venerated missionary & another illustration ~~of the~~ showing that the Lord of the Harvest watches over the scattered seed.

David Scudder entered Williams College in the Autumn of 1857. He was then in his Seventeenth year during the revival which occurred ~~during~~ in the latter part of the following winter his religious feelings underwent a marked and, as he believed a saving change - "I thought" said he to one the world would all appear differently to me and I went to the window to look out. But there was ~~no~~ no change - the hills and the sky and all looked as it always did. But though he did not then recognise the change he had begun to look upon mankind and God

revelation and ultimately all God's works in an altogether new light. From the day of his conversion he began a systematic and critical study of the Bible which he never relaxed till the time of his death. He now began to see among his fellow students, men having infinite interests at stake, and he was instant in season and out of season if by any means he might save some from among those that daily association had made friends. This was particularly true of his his Senior year. Not a few of those farthest removed from the ordinary approaches of ~~Christian~~ Religious truth might bear witness to his unobtrusive expression of his solicitude for their salvation. Others who knew him more intimately could bear witness that these apparently casual conversations were preceded & followed by importunate prayer.

He was known as the "Missionary to India"; and he tested his own heart so fully that he didnot shrink from the designation. At the time of his ordination he stated to the Ordaining Council that the question of his becoming a Christian resolved itself in his own mind - Will you go as a missionary to the heathen? The answering of that question answered also the question of his henceforth following his own or his ~~father's~~ will Heavenly Father's will.

After graduating at College he went immediately to Andover Seminary to enter upon a course of Theological Study. He soon

connected himself with a company of young men who anticipated spending their lives in the Foreign Missionary service and found opportunity for indulging in his favorite studies, while at the same time he perfected himself for his chosen work. "I shall be glad" he would say" when we are done with New School and Old School and Local Polemics, for it is the last I shall have to do with them when I leave East Boston Wharf. He was, as it were, an Indian Missionary with all the difficulties and objections of a philosophical Hindu present before his mind, and looking at all Theological matters from his Indian standpoint; yet with breadth of mind enough not to undervalue or shirk the duties which a course of theological study imposed.

Leaving the Seminary for a year because he believed he was too young to profit most by the studies of the second and third years. He spent some time in distributing Bibles in the northern part of New Jersey. On returning to Andover, he applied himself during his leisure with more than former zeal to the studies which he believed would in the largest sense qualify him for his work:—the History of Ancient & Modern Philosophy in Europe; and in India the development of Hinduism, Buddhism, caste & so forth were the topics to which his reading was directed. At the same time he was searching for plans of kindling a new interest in missions among the.

students of the Seminary. The visits of missionaries were secured and these were followed by debates on such questions as these "On what principles should a young man decide on his field of labor?." It was his custom also, to arrange long walks with those whom he thought he could influence. On such occasions the subject of personal consecration to the missionary work was one of the topics of conversation. There is reason to believe that some ~~now~~ in the mission field are now there on account of the energetic measures then in progress in the Seminary. As he advanced in this work necessities beyond those of the seminary rose up before him. The church at large must be reached and still advancing in the same line the children too must be interested and influenced.

To revive the interest of the churches in missions a series of carefully written essays were originated & carried forward by a company of young men of whom he was one. It is not out of place here to remark that of that company who were so busy in the cause of missions in the winter of 1858-9, two have already completed their work and gone to receive their reward — The lamented Thompson of the Nestorian Mission & now our beloved associate. ~~In accomplishing~~ In the second of these above particulars the purpose & the method of securing it evolved themselves more slowly in his mind. He had already begun to talk to Sunday-schools here and there without a definite purpose, further

than interesting them generally in the subject of missions. But he could not continue his talks in this general way. The plan of interesting a given Sabbath school in the support of one or more schools in the Madura Mission was proposed and efforts made in this direction. At the time of his death a list of more than One hundred Schools which had come into this arrangement was found among his papers.

His leisure during the interval between his graduation from the Seminary & his sailing for India was employed in a careful study of the Philosophic Sects of Nothern & Sothern India. On the twenty fourth of February 1861 Mr Scudder was married to Miss H. L. Dutton of Boston and a member of the same church with himself. On Nov 12th they embarked for India reaching the Madras Roads on Jan. 26th ~~following~~ and on July 28 following joined the Madura mission, After being located in Madura six months for the purpose of studying the language he was appointed to the Periakulam station and removed there on Feb. 27th 1862. On the 17th of ~~October~~ November he went to visit a congregation ten miles distant from his residence. In ~~this~~ nov – in the rainy season – a large and at this fording place an impetuous stream separated him from these congregation. On returning from his visit on the 19th he found the river unusually high: believing however that as he had swum it before in a flood he could accomplish it again, he attemp-

to pass. A suddenly increasing torrent overwhelmed him. — He sank in it, in sight, but beyond the reach of catechists & people on the banks. His body was found on the Sunday following about 40 miles below the place where the catastrophe occurred and was brought to the Station and suitably interred on the 25th in the burial grounds at Koda Kanal, Pulney Hills.

Few missionaries ever come out to India with more zeal or thorough preparations for their work. Besides an extensive knowledge of the Philosophic tenets & Religious superstitions he had for several years been studying as opportunity offered the Tamil language. He landed upon the Madras beach a full grown missionary, choicely furnished for for his work. On being appointed to a station he at once entered upon its thorough working. The field was to be explored; and to this end he devoted one third of each month as far as public business did not prevent. During the 10 months he was in the field he had heartily visited and preached in nearly one hundred villages and hamlets. His enterprising spirit found work on every side. "Everywhere, everywhere are beginnings of his work" said a catechist. Catechists and memoranda tell us of a weekly exegesis in the Epistles — of monthly lectures on difficult portions of the Old Testament — of a series of sermons on the miracles — of many days work on a large map of the station — of plans for the improvement of schools — of talks with the scholars — of Expostulations among the

antiquities about him and of extensive readings upon that subject — of his steady pursuit of a philological study in its largest sense of the Old & New Testaments. He seemed to have the ability of accomplishing the largest amount of work with the least noise and hurry. He gave himself wholly to what for the time occupied his hands for he knew the bounds which he had previously appointed for its pursuit.

Were one to characterize him they might say — most unhesitating in his reliance of his own physical powers, at the same time modest, almost diffident in regard to his mental capabilities & opinions — energetic in executing his plans, exhaustive and critical in his study but cautious in drawing conclusions.

His religious character we love to think of. From his first entrance upon a religious life he comprehended that religion consisted chiefly in a disciplining of ones self into all excellencies of character & life. Naturally impulsive & impatient of restraint, no one who saw him in India would have believed his temperament any other than the most equable & docile. And no one who was acquainted with his devotional habits could doubt that they were in possession of the secret of his strength. While at home or on a journey nothing could hinder him from his morning season of protracted study of the Bible; and nothing could deter him in the Evening from his season of meditation & prayer.

Anyone could not but have observed the jealousy with which he guarded these habits. It was his wont to walk on the veranda in the dusk of Evening & review the events of the day. If this was occupied by company or otherwise he retired to the roof, and there beyond the reach of any who knew his habits he communed with himself & his God. ~~His Consecra~~

His consecration to his work and his Master was unswerved. Let me quote as illustration of it from one of his last letters while in America to a friend in India, "Home, sweet, sweet Home comes nearer to me every day. But I must go. duty-work - Christ calls me hence and I must obey - But I must obey - not go because I have made up my mind. These sacrifices I must make for Christ. I think I wish to. I cannot write more now I am to leave for India - dear India. I may not live there long. Indeed I cannot drive away the feeling that I shall not; but let me be faithful while I live". - - -

He had served his Lord faithfully. God accepted the willing mind. & shall we not say gave intimations of his purpose It was fit then that the servant should go from the beginnings of his work to his reward.

Yours in Christ

Geo P Washburn.

Battalagundu Jan. 31. '63

Rec'd. Apr. 13.

Ack'd Sept 30

D. C. Scudder.

Putney Hills Apr 8th 1863

Rev. A. B. Frost D.D.

My Dear Sir:

The event which has given tone to the past half-year will long remain fresh in our memories. I would gladly believe that it has left upon the people of this station district as well as upon those of others, a salutary impression which will not soon be effaced. Many of our Christian people were brought in nearer contact with some of the circumstances of Mr. Scudder's death than they usually are with those connected with the death of Europeans. His body was recovered at the remotest extremity of this station; and as it was carried through the entire length of my field of labor to his home it impressed upon our people more than any words could have done, that one who had come thousands of miles to live and labor for them had fallen in his work — his work for them. The people in the secluded villages who had never seen him speak of him & his family & listen with affectionate interest to all the incidents of his short stay among us. Some of these will never forget him. And among us, his brethren, his precious memory will be the seeds of many additional

services for the Master - of many supplic
this people, which would otherwise have rema
offered.

Circumstances connected with Mr. Sand
took me very much from home during the
months of last year. I have therefore not b
to visit heathen villages or our Christian
as much as I could wish to have done. De
early part of January I spent a few days w
While in visiting the villages in the Pulney
The town of Pulney contains between eig
ten thousand permanent inhabitants.
ated in front of a gorge in the mountain
which copious streams perpetually
These waters are stored up in numerous
dispersed over the surrounding plain
ly, as to render this the most fertile & val
portion of all that collectorate. // Here as elsewhe
mens have fastened upon the choicest
All this waving cultivation as far as the Eye
over the wide spreading plain is the propert
stone Image whose Temple is yonder on
or, in more intelligible language of
ly dependent.

Battalagundu Jan. 31. 63

Rec'd. Apr. 13.

ack'd Sept 30

D. C. Scudder.

Putney Hills Apr 8th 1863

Rev. S. B. Fleet D.D.

My Dear Sir:

The event which has given tone to the past half-year will long remain fresh in our memories. I would gladly believe that it has left upon the people of this station district as well as upon those of others, a salutary impression which will not soon be effaced. Many of our Christian people were brought in nearer contact with some of the circumstances of Mr. Scudder's death than they usually are with those connected with the death of Europeans. His body was recovered at the remotest extremity of this station; and as it was carried through the entire length of my field of labor to his home it impressed upon our people more than any words could have done, that one who had come thousands of miles to live and labor for them had fallen in his work — his work for them. The people in the secluded villages who had never seen him speak of him & his family & listen with affectionate interest to all the incidents of his short stay among us. Some of these will never forget him. And among us, his brethren, his precious memory will be the seeds of many additional

services for the Master - of many supplications for this people, which would otherwise have remained unoffered.

Circumstances connected with Mr. Scudders death took me very much from home dureng the closing months of last year. I have therefore not been able to visit heathen villages or our Christian congregations as much as I could wish to have done. During the early part of January I spent a few days with Rev. Mr. White in visiteng the villages in the Pulney district. The town of Pulney contains between eight and ten thousand permanent inhabitants. It is seterated in front of a gorge in the mountains down which copious streams perpetually flow. These waters are stored up in numerous tanks, and dispensed over the surrounding plain so abundantly, as to render this the most fertile & valuable portion of all that collecterate. // Here as elsewhere the Brahmens have fastened upon the choicest lands. All this waving culteration as far as the eye can reach over the wide spreading plain is the property of that stone Image whose temple is yonder on the rock or, in more intelligible language of this priestly dependent.

Then I asked, "What are now the chief supporters of Hindu Idolatry"? I would reply, The landed wealth of the Temples And the pecuniary interest of certain non official portions of the community in its support. Pulney is a sacred town in the eyes of all the Hindus of South India. It abounds in the most substantial and costly temples, rest houses & edifices for accommodating pilgrims. Many of them are of hewn granite; each capable of accommodating hundreds from that vast multitude of pilgrims which yearly fill & overflow the town. The pious among the residents have learned to augment their gains and their merits at once by erecting these spacious structures for the purpose of encouraging pilgrimage to their shrine.

This village the center not only of the Idolatry of the surrounding region but of that of the Malayalam & Cochin Country is the seat of a promising Christian Congregation and the center of a small cluster of others in surrounding villages.

It is worthy of note that in establishing themselves in the Madura district the missionaries fixed themselves in the seat of Idolatry & Culture of Southern India. It is not less worthy of note that in selecting other points of missionary operation we have fixed upon three

places - the strong holds of Satan. It would appear that the intensity of Idolatry exhibited at these places, repelled some of its votaries into a more rational and pure faith. Account for it as we may, amid this wealth, this splendor and solid magnificence we have found faithful adherents, and these have become centers from which other & yet other communities in their respective regions have been influenced.

I mentioned in my last letter the famine pressing upon the people and the distress caused by it. The summing up of results at the close of the year shows that while several families have joined the different congregations there is a smaller total of individuals contained in them than last year. I am glad to say that this result is due almost exclusively to removals & not except in a very few cases to apostasy to Heathenism. While therefore we have every reason to rejoice in the growing stability of our congregations we have reason for solicitude with regard to those persons who remove from these congregations out into the unbroken tracts of Heathenism. Most of these persons will retain their Christian profession for a while; but unless they are regenerated and

and thoroughly grounded in the Knowledge of the Gospel they are very liable to fall away.

With regard to Benevolence — The extraordinary outbreak of benevolence at the meeting a year & a half ago had raised the amount of contributions to a much higher figure than previously. We had feared that the next year might witness the contributions falling back to their old level. It was not without feelings of anxiety that we looked forward to the results of premeditated and deliberate benevolence.

I am glad to be able to say that notwithstanding the famine the contributions all told have exceeded those of the previous year. During the last part of the year we tried the system of collecting by means of small earthen pots and with so good success as to determine us to adopt it in all the congregations of the Station for the coming year. A little earthen vessel is given to each person in the congregation and each is invited to contribute weekly or at the end of harvest according as God has prospered him. The breaking of these little jars afforded an interesting part of our last new years festival. It was a novelty to the people and they were glad to find they could unconsciously accumulate something though it was the day of hard times

With kindest regards, I am yours, &c

Geo T Washburn

Sidney Falls Apr. 8, 1863.

Rec'd July 2.

Ans Sept 30

Tent at Kannapetty July 14th, 63

Rev S B Frost

My Dear Sir

It is now about three weeks since in company with the Rev Mr Noyes I began least-left as an itinerant among the heathen villages. We selected for our field of effort the more inaccessible portions of the Periakulam station, now made more than ever destitute by the death of the missionary so lately appointed to it. // Our first encampment was made June 24th at Devithonapetty, a large town midway between Battalagunde & Periakulam. The place also possessed this advantage as a camping ground, that it is the locality of the weekly market of the surrounding region. Here the people from the surrounding towns, as also from the remote hamlets of the jungle & mountains to the number of 4000 or 5000 assemble in the sandy road under the wide spreading Banyans, offering for sale everything a hindu family in their simple way of life require // cotton cloth, ornaments of glass bronze and wood, rice and the multitudes of coarser dry grains, fruits and vast quantities of betel and

tobacco, cotton for the spinner fresh plucked from the field, cattle, sheep and goats, everything which every branch of their industry furnishes or their necessities demand. We come here on a Fair-day to meet these multitudes of people; and during the day we had abundant opportunity to address several companies of twenty or thirty persons in the midst of the buying and selling which was going on at our feet on every side. As I again attempted to preach at this place I was reminded that a little less than a year ago Rev. Mr. Scudder and myself met here for the purpose of making our first essays in Bazar preaching. We also hoped to begin here a system of evangelizing the ~~border~~ villages of our fields in which we might find opportunity of occasional association and mutual assistance. Our first meeting however, proved to be also the last, and this itinerancy was arranged to take take the place of constant supervision and labor. I noticed in the fair several persons who received tracts from us a year ago and who now asked us for more. The tracts we give to people here will be carried into the jungle or mountains and read there. They have the seeds of a new life mental and spiritual in them and the heathen will be the same after reading them as before.

They are among a million of influences, which from a western government, western education, western commerce and art, western literature and religion — all of which are working together to revolutionize the customs and religion — in short the whole social fabric of Indian life. Happy will it be for us if we know the day of our opportunity, and can bring to bear upon the people of this district so much of Christian influence as shall make all social & civil changes subsidiary to christianity.

After spending five days in visiting villages adjacent to Dwithona petty, we moved S.W. in a series of intersecting encampments through the length of the station always pitching our tent in the vicinity of the large village of the region, or as the people call it "the mother village. From such a location we could by morning and evening rides reach all the surrounding villages in a circle of six or seven miles diameter. Throughout our tour the chief benefit to these morning and evening preaching excursions has been the time during which we could procure an audience with the people — viz. from 5 3/4 - 7½ or 8 o'clock in the morning before the people went to their work and again in the evening as they returned from their fields and for an hour

or two afterwards. In this way we have preached in more than fifty villages, to more than 5500 people, representing a population of perhaps 25000 souls. Many of these villages were deep in the jungle, remote from the ordinary preaching of Catechists & the influences at work in the larger towns. In some of them a white face had never been seen before; in others, not since the great Topographical Survey of the country half a century ago. It was the source of not a little satisfaction for us thus to get the start of the European native Officials - the most omnipresent of all government functionaries.

At one of our Encampments we sold several books and tracts for nominal prices; and I think in every one of these 60 villages we left after preaching one or more tracts to declare the gospel of salvation after missionaries & catechists should be far away. Still we often had occasion to regret that christian literature exercises only a limited influence upon the people. Doubtless it is, or could soon be made more abundant than any other, so that not a village in the District should be without some clear statement of the way of Salvation. But one thing which limits the influence of our tracts & books is the general inability of the people to read. A thorough canvassing of the villages, large & small in

in a given district has impressed upon me more than any amount of miscellaneous ~~preaching~~ investigation could have done the prevailing ignorance of the people. In the large towns a fair proportion of the higher classes may be able to read to some purpose; but few among the lower classes have more than the merest smatterings of an education. In the out-lying hamlets almost no one of any caste can read. Perhaps the village head-man may be able to spell out a document, but often he is unable to do this. Taking the people as a whole I should say that not more than one person in ~~a~~ every fifty can read an ordinary book with any advantage. Such is ~~the~~ to day the state of things; but such will not be the state of things ten or fifteen years hence: and it behoves us to be beforehand in the movement that is going forward in this district. //

Another reason why our tracts & publications exercise a ~~less~~ influence than we could hope for is that they are Christian tracts & books, written of necessity in a dialect somewhat removed from that of heathenism or of daily life. Another reason will be understood if we say ~~they~~ remind one too often ~~too~~ ~~the~~ of the style of Epistle ~~to the~~ Romans and too seldom of that of the parables.

//But whatever may be said of the masses of the people, the

multitudes which we can reach surpass our ability to be stow. But on every side all goes to show that as in the days of old, Salvation must come by hearing. We read in the light of our late experience with a new emphasis. How shall they call on Him of whom they have not believed; and how shall they believe on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach unless they be sent? This with us is precisely the Catechist question of to day.

One or two things seem certain; 1st. If all these people are to be reached by the gospel and evangelized, native preachers and not foreign missionaries are to be the chief agents in this work. 2. The change which is coming over the country with yearly accelerating velocity, accounts of which now reach the remotest rural population is the product of a sum of influences of which the preached gospel is only one. As many are the approaches to the body social and politic, so many are the extra Indian influences already at work to arouse this sleeping population. Hence it becomes us to seize upon every method of influencing that population which in a few years is to be the people of of India. When I see a government excluding the Bible from its schools yet educating men in its schools to the

Bachelor of Arts standard of our colleges at home, when I see the schools of this district watched over by infidel English Inspectors superintended by heathen under officers and taught by heathen teachers and these schools doing the entire higher education of the district, it becomes a question of some significance what kind of a legacy we of this field shall leave to our next successors in this mission.

The work at this station presents some variety of aspect. In one village, 4 families, through the misdeeds of a ~~catechist~~ worthless catechist, have gone back to heathenism. The remote reason is a desire to return to caste privileges and relatives among whom they ~~desire~~ wish to intermarry. This is one of the saddest trials I have sustained in this station, I have some hope that the Lord has some chosen ones among these families and will ultimately bring them back to his fold again. On the same tour in which I become assured of the above mentioned facts I had an opportunity to see some of the pleasanter aspect of our work. I saw that preaching had been faithfully performed in heathen villages and in a measure was bringing forth what we naturally expect as its fruits. On going with the catechist into adjoining heathen villages I found the substantial men of the village ready to sit down to a candid con-

versation on religious subjects - not of a controversial kind but a practical application of the doctrines of the gospel to their lives. Such a disposition I have not generally observed. The people are too ignorant of the real nature of the Christian religion to distinguish its essential difference from their own. Hence they place it on a level with Heathenism which all consider a mere matter of trickery and make-shift, unworthy the thoughtful consideration of men of solid sense. Hence, also, they are disposed to look upon those concerned about religion with a sneering indifference, or a pitying contempt. I however regard what I saw in those instances as earnests of what we may generally expect, when the laborers in this work are more faithful & fervent in their calling.

Several persons have ~~been admitted~~ joined the congregations in various villages, and two persons have been admitted to church fellowship.

A majority of the schools of the Station are improving upon former years, both in the number of scholars at school, and the amount of instruction given.

Hitherto Since my last Journal

Geo F. Rosdbm.

Rec'd March 17, 1864

August 20th 1844.

Rev R Anderson D.D.

Dear Sir.

A variety of circumstances have combined to lead me this year into a different range of labor from that which has hitherto chiefly occupied my attention. I was absent from home nearly half the month of March and in company with Mr Taylor visited between 50 and 60 heathen villages in the Northern part of the Mandapavalei station. We encamped for the first 3 days at Tirichuli where the people were holding their yearly car-festival. We found it an admirable time and place to preach to the crowds. The people who came to see the sights were quite at leisure to listen to us, and seemed to regard the presence of two white men rather as an additional part of the show, while our message was in striking contrast to the barbaric pomp and childish trickery which they saw around them under the name of religion. The sights at the car-drawing were almost new to me and wholly revolting. Two cars each as heavy with timber as a good sized cottage and between

versation on religious subjects - not of a controversial kind but a practical application of the doctrines of the gospel to their lives. Such a disposition I have not generally observed. The people are too ignorant of the real nature of the Christian religion to distinguish its essential difference from their own. Hence they place it on a level with Heathenism which all consider a mere matter of trickery and make-shift, unworthy the thoughtful consideration of men of solid sense. Hence, also, they are disposed to look upon those concerned about religion with a sneering indifference, or a pitying contempt. I however regard what I saw in those instances as earnests of what we may generally expect, when the laborers in this work are more faithful & fervent in their calling.

Several persons have ~~been admitted~~ joined the congregations in various villages, and two persons have been admitted to church fellowship.

A majority of the schools of the station are improving upon former years, both in the number of scholars at school, and the amount of instruction given.

With sincere regards I am Yours &c

Geo P. Hardin.

Received March 17 1864

Received Nov 3

August 20th 1864.

Rev R Anderson D.D.

Dear Sir.

A variety of circumstances has combined to lead me this year into a different range of labor from that which has hitherto chiefly occupied my attention. I was absent from home nearly half the month of March and in company with Mr Taylor visited between 50 and 60 heathen villages in the Northern part of the Mandapavalei station. We encamped for the first 3 days at Tirichuli where the people were holding their yearly car-festival. We found it an admirable time and place to preach to the crowds. The people who came to see the sights were quite at leisure to listen to us, and seemed to regard the presence of two white men rather as an additional part of the show, while our message was in striking contrast to the barbaric pomp and childish trickery which they saw around them under the name of religion. The sights at the car-drawing were almost new to me and wholly revolting. Two cars each as heavy with timber as a good sized cottage and between

twenty and thirty feet high, with vast effort was dragged slowly past us on their way around the town. These contained, they said the god and his wife. Some distance after this, a little car came rolling along, drawn wholly by children in holiday dresses and containing a child-deity. This device is now evidently practised not less with the design to attach the children to the waning idolatry of their fathers than to carry out the idea of a complete household among their gods.

We found respectful audiences wherever we took our stand to preach, even under the shadow of the temple and near cars. Afterwards when we went out into the villages, I was also there favorably impressed with the state of the people with reference to Christianity. There was hardly a village in which some of the people were not acquainted with our religion. Often they knew Christianity as it exists in and is exemplified by an influential Christian Congregation; and sometimes their own relatives were christians. All these were points of interest and encouragement to us in our preaching.

I went at once from this Itineracy to the Hills, where with my family I spent two of

the hot months. On returning I took several of my catechists and started in the tent again purposing the thorough exploration of the Ballalagunde Station. We have been engaged in this business at intervals during the past two and a half months. The time spent in tent is altogether just a month; and about a third of this time we had the assistance of Mr Noyes and his Catechist. More than 200 Villages were visited and over 6 000 people addressed. Scripture portions and tracts were given so far as our supply permitted, and a few were sold. The station was carefully mapped out and such notes of the caste, relationships and disposition of the people in each Village toward Christianity were taken as was thought would be of service in the further working of the field. It was our aim to visit all the outlying and border-portions of the district — in short everything that was not within easy access of the catechists at the different congregations and frequently visited by them. We in fact left less than 50 of this class of Villages unvisited: and I think one might count the distant Villages which have escaped our search on the fingers of one hand. So far then, as going over the

country, finding out the towns and hamlets however secluded, preaching in their streets and making records of facts connected with each of these visits constitutes an exploration this has been accomplished. We have sailed over the sea but we have not yet begun to let down our sounding line into the depths of heathenism beneath us. The work we have done is indeed small; but if it proves, as I hope it will, the beginning of frequent & systematic visitation of every village in the station it will be worth this record.

I have now been more than three years at this station and it may seem a late day to talk of its exploration. But it is hardly more than a year since the mission had appliances which permitted each missionary to itinerate extensively in his own station. Indeed we now owe it rather to the accident that after an itinerant mission had been organized, men asked for and preparations made, the expected missionaries were not forthcoming and in the mean time the stationed missionaries undertook to make the tents useful within their stations. This chance experiment has turned out so successfully and so full of hope that while we cannot abate our desire that a regular

Itinerant mission be set in operation, we should prefer to work more thoroughly rather than to withdraw from the itinerant system in which we have embarked.

A brief inspection of the Battalagundu Station will show how necessary these means of itineracy are to a thorough working even of this small district. The station embraces a section of country stretches roughly as 24 miles in length from East to West and 15 miles wide from North to South. Five small congregations including that in Battalagundu town are in villages scattered for 16 miles along the road from Madura to the Pulney Hills. Another is in the Extreme S.E. corner of the station, another is a mile north of the road above mentioned, and two others are respectively three and six miles north of Battalagundu. Thus a strip through the middle of the station is well provided for, while sections on either side of this, containing about one hundred villages, must be reached if at all through the Itineracy. and yet these could best be visited in the same way. With congregations in nine more villages I could mention each manned with a catechist we should have the fields under comparatively constant cultivation. But it will be many long years before all these congregations will

appear just in the right places; but in the meantime the Benevolent supplies just the means of reaching the whole district and creating these Congregations. I hope the people and churches at home will agree with us that the American Madura Mission has come here to stay till all missionary work is done in every one of these villages. And we can leave the people a christian people. This perhaps requires a long out-look; but the fact that christianity is to be predominant here has to my mind all the assurance of a decreed event; and I seem to see the working of some of those vast agencies which are to bring it about.

In concluding what I have to say on this subject I would advert to the religious condition of the people as we found it at a distance from the main thoroughfares of travel. In many parts of the border region never before visited by the missionary christianity may be said to be wholly unknown to the mass of the people - they had never heard so as to remember even the name. Some had seen a man who was called a christian, but beyond this word they knew nothing of christianity either as a system exhibited in books and tracts or in its organic form as a church and congregation. One would suppose that Christian

congregations - in their nature an embodied protest against heathenism would be known and marked far and wide. But the truth is that our congregations in this region are mostly small, the members scattered in different villages, of low caste or of heterogeneous castes and wanting that spirit and unity which makes even a small body known & felt. Caste divisions make all domestic news circulate in strata. The Parian knows the occurrences in his own clan and caste; the Shanar knows the affairs of the Shanar and is indifferent to all else. "What has the frog in the well to do with the customs of the country" is a proverb everywhere on their lips. It was a pleasure to me to hear the Pallar people in two or three cases refer to the Church under the native pastor at Keramatier and to know that it is favorably known among that caste of people from which most of its membership is gathered. After the congregations about Madura the people seemed to know most and be most connected with the congregations in Mandapasalei; while they are much less acquainted with Christianity in Dindigul or Periakulum. - both border stations.

The exploration of the station revealed two or three places where there seemed to be good prospects of

obtaining a congregation. But even this surpasses our present ability to supply Catechists or readers to them.

From what I have now seen of the station I think the missionary with the assistance of the Catechists might hope to visit all the remote villages once or twice a year and those nearer much more frequently.

Since finishing this work I have been in tent 9 days with Mr Hoyes in the Rambam valley and have also visited the congregations of the Battalagunde station. Of the congregations I could speak rather more hopefully than I could have done a few months ago: but I shall probably write of them particularly in my next letter. The schools are improved in point of attendance; but the style of teaching and scholarship is painfully low-

With kind regards to yourself and family I am Yours sincerely

Geo Washburn

Rec'd Nov. 17.

Battalagundu ~~July~~ 13th 1865

Rev. R Anderson D.D.

My Dear Sir

The passage from one year to another affords a most suitable occasion to review the matters & events which have occupied our hands & thoughts through the year now past: this letter will therefore be devoted to a review of matters of interest connected with my station.

Early in the year a movement occurred among the Shanars of Battalagunda very hopeful & encouraging. They appeared to be interested in Christianity & even went so far as to put their names upon the lists of Catechumens: moreover their relatives resid in Mallankinaree & Kambam and are nearly all Christians, so that we had strong hopes for them. They are however the field servants of the Brahmens of the village and quite in their power: and partly through their intimidation and partly through the machinations of a Devil priest to whom they ~~all~~ gave heed, they all fell away. The change from Heathenism to Christianity has thus been hindered for some time; but I am convinced only hindered for the large christian element among their relatives will sooner or later bring these Shanars to the side of Christianity.

The other congregations of the station show changes and

for the most part some little increase. In a village near Pallarpatte a man formerly of considerable wealth with his family of grown up sons has joined us. He was a very violent man, the terror of the village; and on this account I delayed some time about receiving him to the congregation. But for the past fifteen months his behavior in his village, his interest in the school & his attendance on church lead me to hope for the best things of him. I hope the more for him because I can now point out three men in as many different villages who like one of old were once blasphemers, persecuters and injurious, who are now the support of christianity in the station. Two of them were priests of the Devils of their village. Two are now head men in our congregations. It is an interesting fact connected with these persons first spoken of that these grown-up young men repeated to me portions of the Catechism which they had been taught by a heathen teacher in one of our village schools fifteen or twenty years ago. The acquaintance they then formed with the mission appears to have been one of the things directing their steps to us now.

It is our first object to instruct those who place themselves under us as Catechumens in the Elements of Christian Knowledge; and as usually a large

part of these persons are unable to read, this must be done by exceedingly simple teachings frequently repeated and by constant catechetical exercises. The Lords prayer, the Ten Commandments, Christ teachings & Christian morality taught to grown-up people with much painstaking are the foundation of the new state of things to which we introduce the people in our congregations during my two months absence on the hills and subsequently for nearly the three months in which both catechists and myself were ~~been~~ busy in the itineracy the instruction and good order of the congregations suffered much embarrasment. But during the last part of the year, without entirely intermitting the work of preaching among the heathen villages, matters connected with the congregation have required the chief place in our time and attention It is quite apparent to me that to afford a really satisfactory means of itinerating among the heathen, the mission should be furnished with another set of tents. This would permit the missionary to itinerate for shorter periods and more frequently, without interfering with ordinary station work.

The contributions towards church building support of catechists, &c. are compared with last year gratifying & hopeful - namely; this year Rs. 106 against Rs 64 last year

Three rupees of this sum were given by heathen. I can assure our Christian friends at home, that in some instances at least ~~that~~ their deep poverty has abounded to the riches of their liberality and this though it was a year ~~not only~~ of famine not only of bread ~~but~~ upon this a famine of clothing also. I saw two annas (6 cents) taken from the Kaliyon of an old widow - a church member - poorer in worldly goods than any person I ever saw in America. Yet she supports herself and a grandson studying in our day school. In Arunapatti the Congregation are just finishing a brick church 40 by 20 feet capable of accommodating the entire congregation. Within the past two years the people have contributed nearly Rs 100 toward it erection. The foundations of the edifice were laid ten years ago by a missionary of the Gospel Propagation Society, with which the people were then connected. The house might have been completed at once; but I am inclined to think the delay has benefited rather than injured the congregation. Besides the sum mentioned above, the people generally have done more than before towards repairing their places of worship and school houses.

The schools of the station show an increase of about 30 scholars. Twenty girls are learning in the day-school and several grown up women under the eye of Mrs. Hashberry

have learned to read. A small Arithmetic on the Arabic system has been issued by the Christian Vernacular Education Society which I believe will prove a great boon to our village schools. The cause of Education under the the patronage of the government is making great advance in the district. At the same time the government could hardly select a worse class of men in whose hands to confide so invaluable a means of moulding & improving the people. So far as this Collectorate is concerned they are either infidels or heathen — men who carry their neutrality to the nice point of discountenancing the religion of Christendom and opposing all missionary education as sectarian! // Such men should be met in their own arena and fought with their own weapons, if christian missions are to advance in the Madura district.

// It has long been felt desirable to reach the females of the higher classes more generally than can be done by the means we ordinarily employ. To test the practicability of this, a woman has been employed under the eye of the lady at this Station to visit the houses of the better classes, teach them sewing, read to them and if possible persuade them to learn to read. During the early part of the year this person met with gratifying success

among families of the merchant Caste and some others. Her visits were acceptable to the females in several houses; but by some means the suspicions of the husbands were aroused and the visits were violently stopped to all but three houses. A school for girls was also gathered wholly from the heathen and was similarly cut short. Two little girls were repeatedly cruelly beaten by their father for attending this school. The school was not wholly broken up and these little girls still learn in it. The circle of families visited has been increased by the addition of two others and the aspect of things is more hopeful than it was a short time ago. The years experiment has made two or three things apparent viz: that only the best educated and judicious females can be of use in this service, that the higher castes in the villages are by no means accessible even to such Christian women & that the females have not yet awaked to feel the necessity of such education for themselves. I hope however to continue this trial satisfied, in a good degree, with the results of the expenditure & hoping that by keeping the matter before the eyes of the people to awaken a wish for better things. //

With kindest regards to yourself & family, I am

Yours sincerely. Geo. F. Washburn

Battalagunder, Jan. 13. 1865.

Rec'd May 2.

Ack'd Aug 3, 1865

Pattalagundee
August 16th 1865

Rev. R. Anderson D.D.

My Dear Sir,

While in some of the stations of our mission, the year thus far, has been one of persecution, trial, and affliction, the affairs of this station have moved on with few of those painful or exciting concomitants. The American war has aroused and half awakened the people from the dull repose so characteristic of Orientals. They have felt the stir of business sweeping by them. Gold has flowed into the Country and as everywhere, so also here, the approach of that load-stone has magnetized human muscles and will into unusual activity. There is more of enterprise & business, more free exchange of money, more building of costly dwellings, and more intellectual activity than I have hitherto witnessed. But the people have not had time for many second thoughts. They are too anxious to get their share of this new windfall of gold — too much bewildered by the to them

in explicable fluctuations in the market, to think or talk of much else.

The Government however has taken a next step by organizing ~~high~~ schools in most of the large towns of the district. It is worthy of note that these are high schools and are to prepare the way for those of a more elementary character. Show, however, noticed no spirit of religious enquiry corresponding with what is seen in the other spheres of life. Indeed Indian journals assert that the great influx of wealth has been followed in the western presidency by a spasmodic vitality in heathenism and that Hindu shrines and temples are again springing up in large numbers.

It is not to be expected that commercial prosperity will necessarily be accompanied with religious reformations especially in a native purely heathen. But since superstition is built upon ignorance & ignorance is perpetuated & confirmed by poverty & commercial exclusiveness it ~~is greatly~~ it is greatly to be hoped that where the knowledge of Christianity is extensively diffused as in some of the districts of this Presidency, this commercial arousing may be followed among the people by a purpose to examine

their religion in the light which Christianity & Civilization now throw upon it.

My first attempt at itinerancy this year was cut short by an attack of illness which precluded any further work of that kind for several weeks. Subsequently I had an opportunity of using the tent – a portion of the time, in company with Mr Rendall. We visited 102 villages in the Battalagunda district and 62 in that of Madura, our audiences in all amounting to nearly 900 people. All the Catechists of the station who could possibly leave their families were with me. I took the opportunity also to give the Schools a vacation, that the teachers might participate in the village work and acquire a personal interest and experience in it. It was a time of hard work; but one very much enjoyed by us all. In some encampments the Catechists were obliged to walk long distances, with little interval of rest till late at night; but they always did it cheerfully. I was particularly pleased in noticing the skill they had acquired in addressing large & turbulent crowds in the village streets. I can see a great improvement in this respect within three years

I doubt whether the ministers of America would evince more skill either in managing an audience or exhibiting religious truth than we saw in this few weeks of field preaching. We sold also between four hundred and five hundred Tracts, School-books, & scripture portions. The school books were all sold at cost — the other books at nominal prices.

It was my aim at the beginning of the year to visit all the villages of the Station within a twelve month, as was done last year. There appears now to be little prospect of my accomplishing this, chiefly because all the appliances for itineracy owned by the mission were more than fully occupied. Last year through the kindness of friends private tents were at our service. I have little doubt that if our sets of tents were doubled they would be in use during all the time best suited to itinerating work — say from four to six months of the year.

The Congregation in Battalagundu Village is far from improving. This is plainly owing to the indolence and the irregular means of livelihood of the people. Some of them have not and never have had any visible means of support. Others support

themselves by collecting and bringing from the mountains the bark of certain roots used in dyeing the country fabrics. Nearly a fortnight is consumed in each of these expeditions, in which the people herd together far from all social restraints under great bodily hardships & exposed to the weather and the jungle malaria. They return sick and exhausted to consume the avails of their uncertain but often profitable labor and wait for hunger again to drive them to the hills. This roving life is unfavorable to instruction and improvement either social or religious. They are away from instruction, away from the Christian Sabbath, away from the influence of the ~~influence~~ of the missionary and exposed to the worst temptations. Recently two distant expeditions have taken nearly the whole male population from the village for nine months. They returned, some of them broken in health, to break up into small parties to go in search of their livelihood. This vagrant unsteady life keeps them perpetually in the hands of speculators; and the rich returns of a few days work has charms for those who have given themselves up to an irregular life which are not

easily broken. I am convinced that as a rule it is worse than useless to receive any to our congregations who have not an honest and steady means of support.

I mentioned in my last a day school for girls among a wealthy caste of merchants taught by the Catechist's wife at Ballalagunder. This for the last four months has gone on ~~xx~~ more regularly and with a fair degree of success. But to understand the difficulties which hang about the improvement of girls in India, you must know some of the customs of the ~~higher~~ so called higher Castes. The Caste of which I speak - and they are by no means alone in it - give their daughters in marriage ~~when~~ at three years of age. The farce of a marriage is gone through, and the child and wife thenceforward spends her time in the house of her husband or rather father-in-law and in that of her own father as the caprice of the various members of the ~~various~~ households determines - assigning her three or six months to one and then a similar time to the other. Hence sometimes when the Missionary lady has gone unexpectedly to the school and found it ~~usually~~ Empty

it is stated as a sufficient reason that the girls have been gone to their fathers or husbands house & that these persons are opposed to their learning to read. So between the caprice of different parties and the childish instability of the girls the school goes on. The results are however better than we could expect. The school too is doing good. - Carrying some rays of christian light within the doors of households which otherwise would know nothing of christianity. The visit of the teacher to enquire after the members of her school is a message from the the missionary to the family. It is not necessary to argue the question of the influence of women upon the Indian household. We have had instances in this village where a score of persons have been turned away from the truth by a lamagant old heathen mother and an obstinate wife.

The other congregations of the station are either unmarked by outward change or improving. An exceedingly interesting case has been that of a young Romanist who began learning to read in an evening school of one of the Congregations. He soon laid aside his rosary & other marks of Romanism. refused to work with his copartners

in his garden on the Sabbath and came to divine church services. The result was an interference by the Romish Catechist, a violent onset by his relatives and a disturbance of the public worship. He has now for some months stood with us and I hope may ~~with~~ outstand the storm. The case is an interesting one as being preeminent by the result of Bible reading. There is however no energetic or extensive movement towards our Congregations — rather a want of spiritual life on every hand.

The War is Ended. After four years of breathless watching, now hoping against hope, now confident of a favorable end, the fearful struggle in which we saw the welfare of religion and the life of our mission is over. We breathe freely again and turn with undivided interest to our great work. We take up the instruments of our toil once more and involuntarily turn our faces towards that land again from which so many and so powerful spiritual impulses have come, hoping that the days of peace may bring the day of the Spirit & that with new life in the Churches sustaining us we also may be moved.

With kindest regards to yourself & family
I am most sincerely yours Geo Washburn

Correspondence, Foreign Missionaries
Received Nov. 10.
Geo Washburn

Sanclamun Railway Hills
Apr 28th 1866.

Rev R Anderson D.D.

My dear Sir

No period that I have ever had to notice in my communications wit you has ben clouded over and darkened by mor wide-spread calamities to the people than the present. The autumn rains fell only scantily and the grain started only to wither before it was half grown. A great scarcity & high prices followed and now for five months not a shower sufficient to lay the dust has fallen at Battalagunda. Though the spring crops should now be well advanced, the plains as I look down upon them for miles & miles away lie glimmering red & bare under the burning heat.

In addition to the drouth my district has just passed through one of those fearful visitations of cholera which even in India are separated by intervals of several years. The natives were paralized & hopeless before it as if they were as much strangers to it as the people of Europe & America. Neither their doctors nor their deities availed them in the least: for though long experience has made the native doctors

acquainted with specifics against some of the more common diseases, the treatment ~~of~~ of Cholera has made no progress in the country where it originated & where it perpetually exists. Whatever Europeans have to learn regarding the cure of this fearful disease must come from other sources than the indigenous practitioners of India. The morning has found hundreds in this town & neighborhood in all the enjoyment of life & the evening sun has looked down upon the fresh mound heaps over their graves. This is the easiest commentary on that impressive text - The place which knew them shall know them no more forever. The funeral wail ceases. the next day's sun shines out as bright as ever. household affairs go on the grave is soon leveled & the name, the memory & the place of the man perishes.

From the first the people of Pattalagunda having a premonition of the virulence of the plague flew from their Physicians to their gods as their only hope of relief. Night after night the town resounded with the clamor of their drums & the uproar of their devotions: but Kali-amman the patroness of Cholera paid no attention to their worship. After much debate all the castes agreed that it was time to resort to one of their most extraordinary sacrifices —

doubtless a remnant of the religion which was before Brahminism came in. Four buffalos from a Brahmens head, it is said, were sacrificed at the four cardinal points of the village & the entrance of every street was, as it were chained across by garlands of potent leaves. The plague however continued its ravages in the village for nearly a month; and the families of some of those who were foremost in the sacrifices were the first to suffer.

Ammapatti a village almost wholly of Romanists & Protestants was decimated by the disease. Our Church & Congregation suffered severely. Out of a Christian community in this station district, of less than four hundred more than one in every twenty-five has died this year. We have lost from our Ammapatti church the village magistrate & several other members, both men & women. In the adjoining village a man by the name of Pirumani had for a long time been connected with the Silukavar-patti Congregation. On the Sabbath before Christmas I received him to the church & baptized two of his children. On my next visit to the Congregation on inquiring for him I was told he had been one or two weeks in his grave. He died of Cholera

On a recent visit to his village I was pleased to hear the head man of the village who is a heathen & a juggler bear emphatic testimony to Pirumanis uprightness. On my enquiring further he went on to say that in former times he was an expert thief & plied his trade in all the region but when he became a christian he left his thieving & became an honest man. The people all joined in with a significant nod saying he was an honest man.

So far as we were able, both by night & day, we administered to the sick about us. But the general hopelessness of the people and their ignorance of the first principles of taking care of the sick caused delay in applying for medicine & languid efforts to restore the patient after they had medicine in their hands. Of those we were able personally to care for only one died.

The people of Ammapatti originally came from the Romanists; and Romish peculiarities in regard to the observance of the Sabbath & religious customs linger among them. Their coldness in all religious concerns has of late been a growing cause of pain to me. But this great affliction which came upon the Church broke off their slumbers. They appointed a day for fasting & prayer — renewed their vows & began a reform in their Sabbath habits. They attend the public services well, but too many of them do not remember to keep the Sabbath holy to its end. The people in Silukuvarpatti suffered & sympathized with the people at Ammapatti & have profited also by their affliction. Three persons in these two congregations have been admitted upon profession to church privileges — one as I have mentioned already, we hope has gone to his reward; another of them

is still verifying the words of the apostle to the early Church that through much tribulation we must enter into the Kingdom of God.// In Old Sithurvarpatti an evening school for lads & young men is a matter of gratification. Some in that it has gone on for 3 months, & promises to make 10 or 12 young men good readers. Though I do not think I am justified in retracting what I wrote six months ago respecting the thriftlessness & unsatisfactoriness of the Battalagunda Congregation, yet I can hope that it had then reached its lowest ebb & any further changes must be for the better. Though I do not see much outward improvement I am glad to find them more disposed to labor when work is to be obtained. At our last Communion season a young man & his wife from Sittur were received to the Church. He is of the parish caste & came to us a little more than a year ago an uncouth ignorant Romish boy. He however commenced at once to learn to read and in a few ~~weeks~~ months could read the bible intelligently & had gone over the little circuit of studies usually pursued in the smaller village schools. His enterprise encouraged me to give him a school; and I have no leader who considering all things gives me better satisfaction. In the course of time his wife joined him & both solicited admission to the Church

I held them back for a few months that I might see more of them but at last admitted them with the belief & hope that they will prove ornaments to the cause of Christ in that heathen village.

// An interesting state of affairs among the Pallars — a caste of farm labourers exists in the villages near to Battalagunda. The immediate result has been that five or six families in 3 villages have come over to us & put themselves under instruction. This as is very often the case has given occasion for the revival of old feuds & vexatious complaint in court & a series of petty annoyances among the villagers. Whether they will be worried out of their purpose to cast in their lot with the christians remains yet to be seen. // I have placed two Readers in these villages on either side of Battalagunda. partly to look after the schools but mainly by their presence & instruction to confirm these families & perhaps open the way for separate congregations. // The schools in these near villages illustrate the superstition of the people in one aspect of ~~regarding the~~ which I had hoped was gradually wearing out. The children were required to come to the Bungalo that the lady missionary might examine them. The heathen parents all refused to permit their children to come fearing not so much what might be said to them as that

some spell might be put upon them or some medicine in some way administered to them that would finally work in them to make them Christians. While the houses of every caste are open to me & I should have my hands more than filled every day if I would consent to visit the people in their own houses. & while the people frequent the bungalo for medical assistance this same superstition has again & again blighted our hopes of our compound school & puffed it all away like a thistle down, just when we were beginning to rejoice in its success. The attitude then of the people so far as my observation goes is this — They listen with interest & approval to the preaching of Christianity as an abstract system & creed. but they dread to have the entrance of Christianity disturb & disgrace their family they dislike it as the religion of another race & another caste. & they generally know enough of it to feel a repugnance to its strict moral requirements while they are conscious of the weight of no unatoned sins urging them towards a sin removing Redeemer.

I cannot however in the end of this letter go into the question of Christianity as it stands before the people of this district & our position resulting therefrom; but I shall be glad to do so in some future communication

I would gladly add a word of sympathy & in so far, of consolation to the many which you must have received in this period of your great sorrow. It is not a small thing that we cannot suffer alone to any great extent & that we may feel the poignancy of our griefs alleviated by sharing them with others — especially with Him who himself having been a "man of sorrows & acquainted with grief" knows how to comfort the afflicted. It will not be ungrateful to you to know that on the other side of the globe you are tenderly & sorrowfully remembered in in the time of your affliction by those who have learned to love more than a common christian interest or more than an official interest in all that concerns you & your family.

With kindest regards to yourself & family.

I am yours sincerely

Geo F Washburn

Rev. Geo. Hills, Africa
Recd Aug. 28. 1866.

(Private) 487

Sillur Ballalagunda District

June 14th 1866.

Rev. A. G. Clarke.

My Dear Brother;

It was not my privilege to become acquainted with you before coming to India as was the case with my dear friend Mr Capron who has just been sleeping a few weeks with us at our Sanitarium on the Hills. The way to India is longer than that to some of our missions and in the natural course of things it may be years before we may see one another face to face. In the mean time let us hope that our Indian pen will afford subjects of pleasant & encouraging correspondence.

The district I have in charge embraces an area of about 200 square miles; and frequent tours over it have made its geography & its villages almost as familiar to me as my native town was in my boyhood. The mission bungalo is about ½ a mile east of the Ballalagunda village which itself is about 14 miles west of the center of the station & west of all the congregations that we have at present formed.

The village of Ballalagunda — the holy tank — was formed ~~formed~~ & named by a colony of Telugoo Brahmins who emigrated hither in the days of the Nayacks & received by royal favor large tracts of the choicest rice land lying along the perennial mountain streams & below abundant tanks. There are in Ballalagunda

Received Hills, Oct. 28 1866

more Brahmens than in all the rest of my field - about 300 families I am told. The remaining population of the village is made up of all the other castes including also the Muhammedans both Tamil & foreign & their hangers-on the Kallar or Thief Caste who practice Circumcision & some other Mohammedan rites but are nevertheless thoroughly heathen. Just out side the northern bounds of the village is a little hamlet of Parishs of 12 or 15 houses in all & among these we have our congregation. A few other families from the village & the bungalo complete its list. With very slight exceptions the Brahmens own all the rice land of the village. Other higher castes are under renters under them or own the dry land. While a lower stratum comprises of the lower castes are farm labourers & day labourers at all kinds of work.

A little knowledge of medicine which I happen to have has secured me the friendship of the Brahmens & Muhammedans in particular. Their houses are freely open to me & the Muhammedans have supplied a good part of the non Christian element in our compound School. We have a desirable site in the village near the market & the Catechist has a good influence over all castes.

It is difficult to say how far Christian knowledge has made progress in the district. Probably there is not a village in its whole extent in which Christ has not been preached within 2 or 3 years; & in many of the villages very often. But the difficulty is in estimating how much the people generally comprehend & laysep of what they hear. I have been surprised to see how much & clearly a

a heathen knew & understood of Christianity. I have more often been astonished in my preaching excursions to see how little those who I knew had heard the truth often & well explained had seemed to take in & understand. A quick active mind, but above all an interest in the subject is an immense element in the case where a wholly new & heterogeneous system from the one which has hitherto been believed is to be inculcated. We often number our audiences by hundreds but our listeners are not by any means all our hearers. A vast majority of the people are mainly indifferent to Religion. I think we may now say that the people accept the statement that as an undisputed fact ~~that~~ their images are no gods — that the Hindu triad are false gods. Probably they do not yet regard them as nonentities — but as malignant powers. The indigenous deities — especially their household gods they greatly fear as evil, avenging powers & dread to displease them. I have had Christian books especially the Bible spread on that ground within a few days. The morals of Christianity, & the decalogue they know to a considerable extent, & approve.

Thus you see what is before us. It is not to come & see & conquer; but it will be like the war of rebellion — a siege before every City, a campaign before every town. Would that the men were ready for the war.

Believe me sincerely yours

Geo F Washburn

Battalagundu, June 14. 1866.

Recd. Aug. 16.

Ans. Oct. 22/66

C. W. J. Clark

Private.

To The Foreign Secretaries of the Board

458

Battalagunda
Aug 1st 1886.

My Dear Brethren.

The inclosed "Record" seemed to me an unusually valuable one & I have therefore sent it. & would particularly ask your attention to the reports of Messrs Sargent, Clark & Thomas. They are all old missionaries of great experience & success. The latter too it has been my pleasure to become acquainted with & learn by frequent conversations of their plans & method. Probably no missionary in India proper can look upon so large results of a life time of labor as Mr Thomas. While to some degree the Tinnevelly missions owe their success to peculiar circumstances there is very much to be attributed to their sterling piety & the generous culture which they have been able to give their field. This is seen in their invaluable native ministry, their intelligent & vigorous congregations. In neither of these respects can we approach them. I say this success was not wholly owing to time or circumstances because within the past 12 years there has grown up the station of Sivagasi in North Tinnevelly with 3000 Christians & the same classes of people the same as those of our district.

I send this paper also because I think it in substance goes to rebut the statements in the N.Y. Observer to which you called our attention. We must everywhere have to accept it as a fact that we have not succeeded as we have wished in our missions. We have here & in Jaffna connected with our Board 13 native pastors. The scattered nature of our church will for a long time prevent our increasing that number rapidly. The Church missionaries in Tinnevelly

I am with sincere thanks for your kindness & courtesy

about 20 more. The Propagation Society nearly as many more & the London Missionary Soc. about 1/2 that number. Many not has succeeded as we have wished but I have no doubt there are a hundred of men in Southern India whom St Paul would have ordained had he been there for them. But our congregations are unstable our church members are scattered far & wide & when we take into account the smallness of the churches that could be gathered & the aggressive work of the preachers among the heathen we feel that until the pastoral work could employ a larger part of the labourers time the work could be better done by catechists who are not bound by ecclesiastical forms to a particular church but can be moved as the exigencies of the evangelizing service requires. No one who has carefully considered the matter will deny that Christianity has made greater progress in the last half century than it has in any half century subsequent to the period of miracles. It is the fashion in Christian countries where Christianity is thoroughly established in the literature the habits & the prejudices of the people to put a very low estimate on the religious value of miracles. But no one who has lived in a heathen country & seen the effect power of supposed miracles & miracle workers on the people would speak lightly of them. They may indeed convert few but they are an evident seal of God's power in the eyes of the people who can appreciate no other argument & they prepare the way for those great enumerations which figure in Pliny & the apologists. The Madras Presidency embraces an area as large as that part of Asia Minor & Greece over which Paul & his

also enables them to do so. And I am inclined to believe that there are as many of you in this district as there are in the Presidency of Madras.

1459

Nattalaguda So. India
December 16th 1866.

Rev. A. S. Clark D.D.

Dear Sir

The last mail brought us brief accounts of the meeting of the Board and also of the favorable turn in the political aspect of the country as evinced by the autumn elections. Seven years — oh, how eventful have they been! — separate us from our last meeting with the Board & our last look at our native land. Looking back through that brief space of time over India & the world, I gather new assurance that the Stone cut out of the mountains without hands, is surely destined to grow & fill the whole earth. And it is also a grateful thought that the bringing in of the Messianic Kingdom apparently involves the perpetuity & purification of our own ~~country~~ nation & the employment of it as an acceptable instrument in this great final purpose of God. Doubtless He who is Head over all things to his Church directs the issues of all our political and religious movements to this end.

It is a great pleasure to hear that you closed the year ~~without~~ unembarrassed by a debt. It would be a greater pleasure to know that you were embarrassed by the number of those who have heard the Lords Call & "Who shall I send & who shall go for us" — and were ready to answer — "Here Lord am I, send me". We greatly need men. Will not our younger brethren at home give heed to our oft-repeated request.

I count it as one of the chief mercies of the year that three much esteemed Catechists recently attacked with Cholera & one of them brought to the brink of the grave have all been restored to their work again. The Cholera has been much more prevalent than last year, hovering about almost every village & carrying off every now & then a victim. Some of the European cam

American papers begin to look upon this plague in its more practical aspect. By paralizing the commerce of the countries through which it makes its periodical visit, by impeding trans & intercourse it puts itself in antagonism to international communication & union — characteristics of our times to which a steam marine, the Electric Telegraph & the interests of commerce give a new importance. It is now inquired whether civilized governments by a combined effort cannot rout it from its lurkingplaces in the delta of the Ganges & eterpate it from the world. To any such suggestion it must be replied that cholera is indigenous to all parts of India & not to the Ganges delta only; and beyond all doubt from this simple reason — that it is the offspring not of vegetable decay but of human degradation & human filth. If the British government of India would enforce in every village & city of India where it has its police the sanitary laws given to the world 3½ hundred years ago by Moses, we should soon see the pest swept from India. Every road & lane emerging from city & village lies fetid & reeking in the undisguised offal & ordure of the inhabitants, human & brute. And it is a striking commentary on the unity of the nations that disease avenges in England & America the crime of indifference perpetrated in India

Notwithstanding the famine which has reduced some of our people to beggars & more to debtors our congregations look more encouraging than last year. A considerable number of our people have been scattered from us seeking employment & subsistance in remote places & I fear many of them will be lost to us. /

But on the other hand these severe times seem somewhat

soften the hearts of the people and give us a more favorable hearing in the villages about us. Beside making up for the losses we have sustained, we have the names of 38 members of the congregations more than when the year began. One old congregation has been materially strengthened in numbers by this addition and two other little communities have been formed, which by careful nursing, I hope may grow into congregations.

The people who have joined us this year, occupy a low social and intellectual position. In accepting them, I am aware, we undertake a work of reformation requiring great patience & liable to many disappointments. Our gains are more numerical than moral, & have very little advanced the prospect of self-support. The gradual increase in the number of congregations is bringing this matter of providing for themselves before the people in a very practical aspect. We cannot reasonably expect an indefinite increase of our force of catechists on the basis of foreign support. I am willing my people should feel the hand of God pressing them forward to assume a larger part of their internal expenses. Hitherto their participation in the burden of the work has been very light — each family contributing something like a Rupee a year for all purposes. This is too small a sum in itself — too small when compared with their circumstances: though some allowance is to be made for the very scattered condition of the people. Were they concentrated into two or three villages we could, no doubt, much better secure their training & united, corporate effort — but then we should loose the advantage of their influence diffused in many villages. I trust that now this year of distress is drawing to a close, we shall be able to take some new measures in this matter. But, even should our native Christians do their whole duty, any marked increase in the number of our congregations will cause an urgent appeal

the home treasury. Our difficulty is the difficulty of new countries everywhere — numbers of small & feeble congregations needing the presence of a teacher if they are to grow, yet too scattered to be served by a small corps of laborers.

So far as Christianity has to do with the people of my district, ~~it finds~~, it finds three classes. First: a small class of men educated under European masters, who have been waked up to think on moral & religious subjects who have had their own consciences quickened and who would be glad to see the bonds of superstition broken & a new era established. Then there is a large middle class: property holders - men of wealth & business the substantial middle class of the country towns who have little to gain by any change in the present customs & social order. And finally: there are the lower castes who as a class could not injure their prospects or condition by a new order of things & have reason to suppose they might better them. It is from the first and last of these classes that we may expect countenance, encouragement and accessions: and the nature of the material will sufficiently show what will be the nature of the congregations.

The single church in the station appears to be in a prosperous state, but more at ease than I could wish. I long to see a spirit of aggression, prayerful activity pervading it - our ideal of of a mission church. Indeed I should go deeper & say, I long to see growth in spiritual life, greater tenderness of conscience

and our love to the Savior

Seven members have been received to its fellowship this year, all upon profession of their faith. Three of them are young men, the sons of former members. They are thus another remove from heathenism and I rejoice to note in them more firmness and christian deportment than is usually found in those growing in idolatry. On the other hand six of our members have died & the name of another has been dropped from our list. My hands have been sadly weakened by the death of two prominent members of the flock. Solomon of Sinnakavandanpatti had been nearly 11 years a member of the church. He formerly used to participate in the devil dances of the lower castes. He was a man of many faults, yet of independent and decided character. There was no mistaking the work of grace in him. He was ready to work in his own village for his Savior or to travel many miles to see & persuade his relatives to become Christians. He was interested in the education of his children and managed to get all of them well educated though his was the only Christian family in the village except what he in part supported. He himself also learned to read and sing after he was past middle life. I saw him the sabbath before he died in perfect health & it was a great shock to hear during the week that he was on his death bed. The other man referred to had been much longer a member of the Church; but his piety was of a less striking type. He loved Christ and his cause and he held up the hands of the catechists by his prudent & godly councils. The working force of the church is sadly impaired by such a blow.

Up to the present year there has been so little life and so great a want of harmony among the people at Ammapatti that I have not thought it best to suggest the forming of themselves into a separate church. The congregation is compact and homogeneous and sufficiently able to aid, at least, in supporting a pastor.

Some discordant elements have now been removed & a better state of religious feeling prevails in the church. I should be glad if to day they would ask for a separate church organization and a pastor of their own: but I fear after so many years of mission nursing they will not be easily weaned from such so indulgent a mother. I fully agree with the statement that the best way to make native converts living Christians is to make them labor & contribute for their own religious institutions & for the enlightenment and conversion of others; while on the other hand the best way to kill out all vital interest in religion is to have all their expenses paid for them and their work done for them by some missionary society.

The total attendance on the village schools is not very different from last year. About two thirds of the Christian children who are of suitable age to be in school attend. It is worth noticing that just about one fourth of the members of the congregations can read while among the heathen people at large, I suppose scarcely one fifteenth or one twentieth of the population could make out a sentence. But the great inconstancy of the people in sending their children is a great drawback to the usefulness of our schools. As yet it must be confessed that education is very little lightly valued by the poor people of the village. Indeed to many of our poor people struggling for a bare livelihood, it is an expensive luxury, which, with their entirely short-sighted ways, they think they cannot indulge in. I hope to continue to see a gradual improvement in this matter – sudden advance we cannot see because it involves a reformation in society; & Indian chronology deals in cycles, not in months and years.

The new station school in accordance with the

plan of your committee was got into operation in July. Mr Noyes being so situated as not to conduct such a school for his station upon the hills sends his scholars by permission of the mission to this school. The school at once filled up and works to our satisfaction. I am gratified to note that it meets the class of cases for which such a school is most needed — single Christian families residing in heathen villages — the girls of the congregation whom we have found it nearly impossible to get into our village schools. & also the case of promising boys, some of whom, if the Lord will, should be prepared for a larger work in our Christian community. Some of the children we propose to send back to their villages at the end of a year. Others for want of preparation or other causes will be retained longer. We have had some success in securing the partial support of the children by their parents & I hope by this means to make the school more widely useful to our people.

My catechists with myself had a short but active itineracy this year in the heathen villages of the station. One hundred and fifty villages were visited, and something over Rs 10. of books sold in the course of a fortnight. Having a limited time only when the tent could then be at our disposal we confined ourselves to the out skirts of the station, so as to visit villages not easily accessible to the catechists in any other way. Thus I have reason to believe we have secured the proclamation of the gospel of salvation throughout the entire station another year. One of our prominent objects was to "prospect" the field as a gold digger would say, for future congregations. For while the indiscriminate preaching of the gospel is of the utmost value in diffusing Christian knowledge, the congregation is, beyond question, the instrument

for training the people into christian knowledge, faith and holiness. We found in two or three villages reasons for encouragement & special effort. In these same villages we were kindly received last year; and I should hope, were they in working reach of any of our catechists, we might in the course of a year or two gather some people in each of them.

In conclusion, let me beg of those who take such an interest in the missions of the Board as to support them by their contributions not to pass a dollar into its treasury without their fervent prayers for the agents they are thereby employing in their own behalf, and for the churches and people their own funds are helping to gather and instruct. The wire of the electric telegraph passes through our mission district, whose other end is at Boston, pulsates in your own cities & villages. But the connection between you and your laborers & your foster churches here is even more intimate and accessible. Let us have not your monthly prayers only but your daily prayers for your own work here in the mission field

I am, my dear brother,

Yours sincerely

Geo. T. Washburn.

Private

P.S. Since writing the above I have seen your last letter to our mission — I am glad to express my entire sympathy with it & with the almost universal movement going on throughout the whole church — getting in the whole host of the Lord & disciplining each and all of its members to fight the battle of the great day. Even slow our progress may be, be assured that our aims & desires are one with yours at the Mission House & that we would most gladly leave the things wh. are behind

G. T. W.

460

Tirumangalam Madura
Jan 5th 1867.

Rev. N. G. Clark. D.D.

Dear Brother.

We desire to express our sense of gratitude to God that the Prudential Committee saw their way clear to meet by your appropriation our estimates for this year. We are grateful to God, we are grateful to you and we are grateful to the faithful ones of the Church of Christ at home for these means of carrying on Christ's work among the Tamil people of India. The work is great in respect of the vast population on which we have to act, great also by reason of the difficulties which we have to oppose. But we entered this district with the purpose not to forsake the post till among its people also the Kingdom of God shall come.

We did indeed note the fact that the Tamil missions were not specially reported at the meeting of the Board: and it is a source of unfeigned sorrow that there are not evidences of achievement & progress in our mission as in some of the other missions, which would compel the attention of the meeting. We continue our work with unabated confidence in the final results of our labors here. There are some evidences that a new day is beginning to dawn upon us. But the Churches must, & we trust do, continue to sympathise with us not only in the hour of victory but in the dark days of the struggle.

We desire also to assure you that we fully sympathise in your views of enlisting all the members of the Church in active evangelistic work. And as expressing

Madura, Dec. 16. 1866.
Rec'd. Jan. 25. 1867.

the views.
of our Secretary at his outset in office we have arranged to have the more important portion of the postscript of your letter translated & printed for our Congregations. We are glad to ~~have~~ occasion to press home this subject upon our people.

After the want of vital piety the want of ability to read is a most serious obstacle in the way of personal improvement & general usefulness. We feel most pressingly the need of giving the ability to read to every Christian in our charge — to our women, for the sake of the coming generations of our people — to the men, for the sake of their usefulness & the way it opens to further advance in Christian Knowledge.

We have requested one of our number to furnish the School statistics you desire.

The view which the mission desire to communicate on the question proposed by yourself respecting Miss Martha Taylor. is that ~~that~~ they would not advise that ~~the~~ be sent out with a view to her becoming an assistant of Miss Smith in the Madura Female Boarding School; but the plan of her coming out with her parents to aid them in their work they would wish to leave entirely to the Prudential Committee.

We are glad to say that the year opens with brighter prospects both with reference to our Congregations & Schools

Yours in behalf of the Mission

Geo. T. Washburn

Pattalaguenda Aug 15. 1867

Rev A G Clarke D.D.

My Dear Brother;

In writing of the past months and of our present position, I seem to be in the position of a husbandman in mid summer giving an account of his affairs before his harvests have been gathered in. To him, standing in the midst of his fields, there is much of promise in the rich sward of his meadows and in the blossoming grain: but his narration must be of labor performed rather than of fruits gathered in. To the eye of one present here upon the ground there are as distinct promises of harvests as the early summer affords to the cultivator of the earth. But God summers are cycles: and I have learned that it is best to write of results after your work has reached its ingathering.

During the months of Feb. & June the catechists and myself were engaged in the itineracy visiting nearly all the villages of the station. We had audiences in all amounting to about 7000 persons. Several hundred books & tracts were sold and one or two localities of interest were brought to light. Year by year our object is better understood by the villagers and we are more regarded with reference to the message we have to deliver, and less in the light of a menagerie suddenly bursting into the quiet of their hamlets. I cannot but bear testimony to the very great value of this agency in prosecuting our work. It lays open the country to us in its destitution as well as in its favorable aspects in a way no other agency could do. I quote from the journal of my first itineracy this year in illustration — "One thing struck us very painfully — the ruin of the Schools by the famine. In something like 100 villages which we have now visited I have seen or heard of but five schools. There may have been a few others: but the school houses where years before we had seen schools are deserted: & I do not believe there are 100 children in school in these 100 villages. The catechists have made persevering efforts to sell books but we have hardly sold 200 in ten days. This too comes in part from the recent famine; but also

Vizianagaram, Jan. 18. 1867.

in a larger degree from our having in the three previous years supplied the demand for the species of books we offer. Probably a large part of the people in the station who can read have one or more of our books laid up in their houses. There is also little demand for school books just now for there are very few schools. We have supplied the curiosity of the people. We must now by preaching create a demand for our books as containing religious truth - not as being mere curiosities to be bought, looked at & laid away. But aside from this we must begin to take a new interest in the education of the people. not in our schools alone but in education itself. Is it true that in anyone of our stations we have addressed by our printed book all the people who can read. Then is it not true that among other things we should look about and see if we cannot increase the number of readers?"

The Church at Battalaguinda which has for some time been in process of erection was completed in June. On returning from the tent, it was our very great pleasure in company with our people & several of the neighboring missionaries to dedicate the edifice to the service of the One living & true God. For eighteen years the congregation here has worshiped in a structure which cost $55.- a building neither commodious for worship nor honoring God before the people of the town, and now inadequate for the assembly. // "After worshiping for years in a building not very different from one empty cabin, or barn, it is not easy to describe the feelings one experiences on meeting, on a pleasant sabbath morning, a congregation in a house reminding him of a New England Village Church, and made more attractive by the gifts of friends in our dear native land. It is pleasant to see that more of the proprieties of our home worship have naturally come along with a more befitting place of meeting. We have good reason to believe that the church will be of substantial service to the Christian people in the several hamlets about the station center. It is itself a center for them.

The Station school was begun a little more than a year ago with eight scholars. - It has gone up to twenty eight with a manifest improvement

in the enterprise and spirit of both teacher & pupils. Six of the children are girls: The remainder are lads from prominent families in the congregations or from isolated Christian families among the heathen. They all contribute more or less towards their support in the school. The school is a source of great satisfaction to us. We see the very rapid advancement the children make in their school studies, the improvement in their demeanor & habits, and I can not but hope the influences of the school are such, that with the Holy Spirits blessing they may work a radical change in their character. But as a part of our village work the school gives me peculiar pleasure. With an agency of this description we have good reason to hope that our people will become educated. And by education I do not mean their having been taught to read & write & reckon. I mean the imparting — so far as can be done in a year or two of a new spirit, new ideas of life, new conceptions of what Christianity requires & may accomplish & new views of duty. It is said that in some of the German states there is not one in a hundred of the population who cannot read. But then, so far as reading is concerned the people might almost as well have not been taught, for not one in a hundred ever thinks of reading. This last statement illustrates the state of things with us. Something more than the power to read must be given. A taste must be given & must be cultivated & not for reading only but for all christian progress & christian decencies. It has been the vice of our village schools that they have been almost incapable of accomplishing any thing in this respect. They are too much of the mass about them to give a new life. Even where under the teaching of a sincere christian man they might be expected to inspire the omnipresent influence of old habits & forms on teacher & pupil, they spoil the results.

Two or three of the congregations are enduring a great fight of affliction with the Romanists. It will do them good: but for the present it is not joyous but grievous. In cholera seasons they — the Romanists — send to us for help & we dispense medicine as freely to them as we give to one another, & watch by them when dying. When they are well they requite us, in places where they are strong enough, by putting the protestants under ban, refusing them fire & water, keeping from them the village washerman, barber, blacksmith & carpenter,

So that a plow cannot be mended or a house repaired except with the greatest difficulty. It is surprising how suddenly, out of a quiet & calm sky, a storm has broken forth that threatens to wreck the piety of the strongest. Nearly every house has its persecuting agent in it. All this is the work of one Thomè a French jesuit who has lighted down among us very much as the first of his species is said to have come down to the inhabiters of the earth, "having great wrath, because he knoweth he can continue but a little time".

If the Jesuits are afflicting the people, the Lutherans, of the Leipsic Society, are equally afflicting the missionaries & the church. They have a great regard for caste, even to having different churches & communion services for different castes. But they have no regard for mission boundaries, & do not hesitate to enter our villages & congregations to establish rival congregations or to gather proselytes. They have great respect for native customs & feelings. But they have no respect for the opinion of even eight of the great missionary societies in regard to comity & what may be called inter ~~national~~ missionary law. They believe in Baptismal Regeneration, the Presence of Christ in the Bread & Wine of the Lord's supper, & pretending to hold a purer doctrine, they refuse the communion to those who will not pronounce their Shibboleth. What is more, wherever they can get hold of a division or disaffection, they make these doctrines a pretext of entering our congregations to draw away men to enjoy caste under the protection of Christian sanction.

Long ago, when I read for the first time in the history of the reformation, of Luthers & Zwingles controversies I thought surely such issues must now ~~surely~~ be dead & buried - at least among protestants. But behold us here, in India, fighting the same fight over again - before the native church. But their non scriptural doctrines are only a pious ~~fraud~~ phrase under which they hide while doing unscriptural work

The congregations are moving on unevenfully. Illness has confined me very much at home for the last three months & I have not been able to visit them or the heathen villages as much as I could wish. I made a short tour to the villages of the lower hills towards the end of June & also participated in Pastor Leymons installation at Andipatti. The hill villages are far behind the people of the plains - very degraded & superstitious. Perhaps a congregation might be gathered in one of the principle villages but it would be [illegible] for us at present

Pattagunta, Aug. 10. 1895.

Rec'd Nov. 20.

I am Yours Sincerely, G. S. Hasselburg.

Battalagunda S. India
March 10th 1868

Rev A G Clarke. D.D.

My Dear Brother.

The 9 months which come under review in this letter have been in the main a period of unusual health. Though during the year 8 persons died out of 80 souls at Battalagunda this is rather the result of last years famine than of any prevailing disease. I have not been called upon for a dose of Cholera medicine this season nor have I heard of a case of Cholera in this region for 8 months – a like circumstance to which has not occurred during my residence in India.

The country has enjoyed 4 years of astonishing prosperity; & these have been followed by 2 years of famine such as has not occurred within 60 years; & still the heavens are cloudless & dry, so that we begin to look forward to scarcity again. Yet I must confess with all these admonitions from Providence, & with considerable knowledge of the true God & of Jesus Christ his Son, the people are little disposed to leave their dumb idols or to learn righteousness. Providence without Revelation is as a dumb teacher teaching the blind.

¶ Let not any one in Christian lands imagine that the mass of the people of India, or a very small portion of them, have waked up to want anything western because it is better than what they have had for thousands of years.

Battalagunda, India

N.P. There is indeed scarcely one Hindu who is not scrambling for money and place, for himself and his children. And if western education, if science, if work at service, if anything will tend to procure this, he will do anything & endure anything to obtain it — always contriving how he can make the largest gains by the least possible exertion.

N.P. The perfect security of property under the present government — the free opportunity of displaying wealth without the least fear that it will be seized & carried off by those in power — has created a universal desire for ~~wealth~~ it as irresistable & as all-pervading as the tides of the ocean. This is one aspect of society about us; let me try to paint another.

"One who was born & educated in a country where the government is but the people acting for themselves, — where every one expects & hopes that the next year will bring something new & better than the last — where ~~every~~ each one will do everything for himself he can possibly do — Any one who has been educated in such surroundings — Can not easily conceive or deal with a state of society where the government is entirely outside & beyond the sphere of the people, & is of that parental kind which provides for them whether they will or not, takes care of them without asking their opinions, & in general, treats them like incompetent wards, — where it is no shame to be idle or to beg, — where the beggar receiving seems to himself to be conferring a favor on the giver — where the new is disliked & rejected simply because it is new, & the old is cherished & valued simply because it is old. Yet this is exactly the state of things around us" //

And now for an illustration or two which may perhaps throw light on the order of things with which we have to deal. Twenty years ago. this very year a flood swept the rivers of this region clear of their bridges; & among them an important bridge in the outskirts of Battalagunda. Yet for twenty years the villagers have been content to drag their large harvests through this bridgeless stream & to suffer the large traffic of the region beyond to be impeded by this river without making a sign by word or deed towards repairing the old bridge or building it anew. After 20 years waiting the Government has rewarded their patience, & a bridge is nearly completed

About 2 years ago as in several other villages so in Battalagunda the Government by request of the people established a Grant-in-aid School. But the Educational department at last out of patience with the lack of co-opperation on the part of the people refused any further grant, because though the school was wholly among the wealthy brahmins it was held in a ruined shed among the heaps of garbage in the outskirts of the village & with no provision for its useful working. I am told by the Inspector of Schools that though the Department has established many schools within the last two years that nearly all have failed & run out which were under the Care of the villagers at large: & that only where ~~they~~ are a single person such as a Timendar or an Educated Government officials. ~~is responsible~~ for them have they succeeded.
I mention this as showing the rise of popular habit.

It is under such circumstances as these we are attempting to substitute Christianity for Heathenism but also to develop a sense of individual responsibility not only for themselves but also for the institution of religion — of social forethought & concerted action for themselves, without waiting for the government, or some one, to take the initiative in every enterprise — & do their work for them. This is no easy matter — to break down the social order while it is still in vigorous life & remould it on a new scheme. Indeed, unless God softens, nay, melts, with His Spirit, we can do nothing.

But we are certainly making some progress. I doubt if, eight years ago, a Rupee could have been raised cheerfully from the Battalaguntha congregation. This year, the duty of the Congregations to contribute a part of the wages of their Catechists is fully acknowledged & acted upon. We have raised for Catechists & pastors what amounts to 1/10 the sum expended upon them in this station. Our arrangements are such that I hope there will not be a family connected with us which does not contribute something for its Catechist or school master.

I was gratified, a while ago, when one of the Catechists announced that they — the Catechists & School masters — had all determined to contribute 1/10 of their income for the year to religious & charitable purposes. They have now had an experience of from three to six months, & I think the scheme will not be a fruitless one. The people in Arumopatte have contributed enough to keep their church in repair, & they have some funds on hand for a belfry.

The people in Vilukkuvarpatti are making efforts for the erection of a brick church; & have ~~made~~ met with so good success that the building will be commenced in a short time. I rejoice to hope, that with this outward interest in ~~a~~ religion there is rather more of earnest purpose among the Catechists: but no one who has not lived in a heathen land can tell how much we need a revival of piety & an outpouring of Holy Spirit on ministers, churches & heathen.

The station boarding school continues to give us much pleasure in the manner of its working. The examinations show that the children are learning to think as well as acquiring the information contained in their text books. As a means of Christian Education I can have no doubt of the value of the School under its present master. I observe plainly an improvement in the conscientiousness ~~&~~, trustfulness & good conduct of the children: and I believe they are now learning Christian morality & duty more rapidly than they have done at any former period of their lives.

Most of the scholars are girls & so come under Mrs Washburns influence in her work as well as in school studies. We dismissed one of the larger girls at the end of last term to be married but owing to the illness of her mother who was then in the last stages of consumption her marriage did not then take place. When I visited the Village the girl was at work in the field. After reading the

Scriptures & praying with her mother. I told her not to forget to have Marial read the Bible to her when her day's work was done. "That she does now" she replied. "At night she puts the light here" pointing to a niche in the wall above her head & reads the gospels to me. Here was a girl who a year ago did not know her letters bringing the light of the gospel into a home darkened with suffering & with no other lamp of life in it. I sought perhaps to say that this family is a solitary Christian family in the midst of a heathen village & this sick woman ~~is~~ is a church member of more than ordinary intelligence & capacity. I am sure she values her daughters reading very much. Contrast with this the fact, that so far as I am aware there is ~~not~~ ~~but~~ in this station but one woman with the exception of Christians not ~~actually~~ a temple courtesan who is able to read.

The first class of 4 boys is considerably in advance of the other scholars in the school. They spent a few days with me in our last itinerary, I think, with profit to themselves.

All the children are required to provide their own clothing, books & stationery & perform some manual labor every day. This has been a substantial help to the finances of the school & has allowed us to increase our numbers by several scholars. The children are also learning the duty & practice of giving — one of the most important lessons which this or the next generation of our people can learn.

Yours with sincere regard

Yours truly Geo Washburn

Private. Rev. Geo. J. Washburn

463 Kodaikanal Aug 4th 1888

Rec'd Nov. 5.

Rev N G Clarke D.D.

Dec. 17

My Dear Brother.

You will see that this letter is addressed from the mission sanatarium It is now nearly 2 months since I come up here with my family. I was then so ill as to be obliged to be brought up by coolies; but we hoped that the months during the hot weather which the mission had kindly granted us in the early part of June would restore me to working order again. However I seemed to be but little better at the end of that time than at the beginning. It was thought by all the brethren at the meeting in May that it was necessary for us to remain upon the hills until some decided change should take place. Since then I have had a serious attack but I am at present gradually improving. Very providentially an English surgeon - an old acquaintance came up here for a 3 months vacation. He very kindly made a careful investigation & undertook to look after my case.

It appears that it was medical attention

Yours very truly G Washburn

a physician near at hand as much as the
cool air of the hills which I required from
the first. Mr Chester has very kindly given
medical advice on every occasion when I have
called him But being at a distance & having
a station of his own to look after he was too
much engaged to look after a patient more
than 20 miles away. unless we could have gone
to Dundigul to spend some length of time.
But with the invigorating climate of the hills
had I been able to avail myself of medical
advice earlier I should apparently long ago
before this have been restored to my wonted
again But the Lord was leading us in a
path we knew not of & it was no doubt for
the best. We have been living on from month
to month — almost from week to week hoping
soon to go down & four times we have set
the date of going down: but recovery has been
exceedingly slow. Two weeks ago Mrs Watt
& I had made all preparation for leaving the
hills when the Dr. happened in & told us
if I wished to go to America within the year
I had only then to go down & go to work
So I have stayed on to this time Dr. Wells

holds out the prospect of recovery & sound health again. & I have no reason to doubt that if God will. I may recover & be as able to labor as I have been in years past. And this is an exceedingly pleasant prospect. For it is especially one of of a missionary laboring among a strange people of strange customs & strange tongue, that last years may emphatically be his best years.

Fortunately Mrs Washburn has been very well & has been able to supply in some measure my lack of advice. She has twice been down to our Station — Batticaloa — 32 miles from this place — to meet the missionaries & get the Station School in operation after vacation. I rejoice that our Station is not situated wholly beyond the reach of our attention & above all not out of our heavenly Fathers Care

We have experienced the sympathy & the kindest attention of our own circle of missionaries & several of the Church Doc's missionaries here on the hill. If one member suffers all the members have seemed to suffer with it.

Until about a year ago I had enjoyed uninterrupted health & it seemed a serious thing to be laid aside from work. But I have all along not had any doubt that this whole providence was directed by one who knows what is best for his work & for his

labors. I mourn that I needed to have a chast
hand laid upon me: but I confess I did nee
& I can truly say that it was good for me
be afflicted. I trust that ultimately it will

Rev. N. L. Clarke D.D.

seem to have been best for the work & for me to h
been laid aside from active work this long time: My
on the Committee revising the Tamil Scriptures I have been
to forego as well as all my plans of itinerant work b
I have a little work of revision of our Syrian which I a

Battalagunda Madura So. Ind.
August 28th 1869.

Rev N. G. Clarke D. D.

Dear Brother.

During the latter part of last year, I was absent with my family from the station, partly on account of the unsatisfactory state of my own health, & partly on account of the illness of another member of our circle, who required other medical attendance than she could obtain in Madura. Since I returned, I have been able to attend pretty uniformly to my work. For a little more than a year, I have had in hand two Volumes of the Tamil Lyrics – a larger & an abridged Compilation, both of which are now passing through the press. So popular have the Lyrics now become, that these two editions will contain 4,800 copies. These Lyrics, I perhaps ought to say, are not the reproduction in Tamil of our English hymns in English meters, but what we believe is better for the people, Christian devotional songs by native poets, in accordance with the genius & meters of Tamil poetry. They are also sung to the ~~music~~ tunes which have been used for ages in their high dramatic performances, and in the most devout worship of the gods. These are by no means rude and unartistic. India, which cultivated the drama as highly as Greece,

was more successful than Greece in the cultivation of music, and has left a considerable body of scientific and artistic literature in this department to these later ages. With the Hindus, tune-writing is now a lost art; no new tunes have been written for centuries; but the tunes of the best periods still exist, and it is for these our songs are composed. Some of the music is, of course, by its association, degraded beyond redemption to any good or religious purpose; but happily this is not the case with the majority of it; and rigid caste barriers, so to speak, divide off the tunes class from class, according to the purpose for which they are used, so preserving the better classes of tunes inviolate. Sixteen years ago Mr. Webb introduced these songs and tunes into our Christian worship. Like every innovation, they had their battle to fight. There was a vast body of Long Meters, Short Meters, Lyres & Sevens, &c. &c., & not a little preference for European Hymns in European Meters to be driven from the field before the Lyrics could make a place for themselves. But they had this marked advantage, that the people liked them, & would learn them and sing them correctly, and that they were truly indigenous, and of the genius of the language and the people. Within these sixteen years they have made their way into all the Tamil Missions; & three ~~large~~ edition of the larger volume and three compi-

-tations of smaller volumes have been published, and the people, from taking no interest in the service of song in the house of the Lord, have become a singing people. The first volume of Lyrics, as might have been expected, was very narrow in the scope of subject treated of, and some of the Songs were quite unsatisfactory. But sixteen years have produced a good body of Christian song, and I think I do not go beyond the truth in saying that some of the Lyrics are equal to our best English Hymns.

I may also note, as having had a nominal connection with the Bible Revision Committee since Mr Fracy's return to America, that the new, revised edition of scriptures has been completed, and is now in process of printing. Since the Dutch established themselves in Ceylon, and attempted the conversion of the natives as a ~~piece of~~ governmental ~~work~~ measure, there have been at least six versions of a part or the whole of the Bible into Tamil. The present is the seventh, and it bids fair to be the crowning one, and the last for this Century at least. The amount of labor expended on it is something which will give it a place with the English and Arabic Bibles, among the notable works of Bible Translations. The principle reviser - a gentleman born in the Country - has been engaged upon it more than Eleven years. Along with him have been associated a committee of the ripest Tamil Scholars,

both native and European, from all the Tamil missions except the Lutheran. Though the Jaffna missions did not at first come into the arrangement for this revision they subsequently united in it, and made very valuable contributions towards perfecting it. The revisors of each mission worked privately upon the translation and then assembled at appointed times to discuss & settle the text. In these daily sessions, ~~of revision~~ almost exactly a year was spent. As the result of all this, we have a Tamil Bible truer to the original than our English translation, & which may fairly claim the title which the Madras Bible Society has given it - "The Standard Version". May it be to the Tamil ~~people~~ mee all the English Bible has been to the English speaking people over the world."//

On returning to ~~the~~ my station late in the year, I found a large arrearage of work awaiting me. A portion of it could be worked off as I had health and strength but a larger part will have to remain undone; for the opportunity of doing it is beyond recall. The mission allowed me to procure a tent a year and a half ago: but the first opportunity we had of using it was at the Semi-annual meeting in February, when the missionaries and native assistants assembled for a series of devotional & literary meetings. We held one of our morning prayer meetings in it and then dedicated it, to Preaching the Gospel among the heathen

with the name of "The Gospel Tent". Since then the tents have afforded us a shelter and home in eight Itinerancies. They have been in the field six weeks. While I was on the hills it seemed best for the Catechists still to go on with the itinerating work & they appear to have been faithful and successful in it. They have sold upwards of 1000 tracts, school books and bible portions up to this time. Nothing but leaflets have been given away; and I am at present inclined to use the privilege of giving these very sparingly. The prices charged for books are very small so that there need be no excuse. We have advanced the charge for Scriptures 25 to 50 percent within the year without apparently affecting the sales at all. Besides what we have sold, a colporteur of the Madras A. Bible Society laboring ~~also~~ in this station has sold about 350 portions during the year. He is a skillful and faithful man; and I think you may calculate 650 or 700 Scripture portions with half a dozen Testaments or Bibles sold for about 35 or 40 R. a full years work for an industrious man. You have thus a tangible term of comparison of our work with that in other countries. I will also inclose for further information the M. Bible Soc. Schedule of Colportage in Southern India for the last year.

"In our last Itineracy we found the children in a heathen school, in a remote village, studying lessons in the Gospels. Surprised at this, we asked how it happened. The teacher replied that he had seen our agent with books, at a neighboring fair who recommended the Gospels to him; and as he himself liked the wholesome instruction they contained, he had bought them and put them in the school. Surely it was an uncommon display of good sense, to prefer the Gospels to the "Garlands" of heathenish praise of vicious gods, so universally taught in schools".

A very large number of books, in comparison with the readers of the population, have been sold in this station district, within the last ten years: but I am inclined to think they are very little read. It is a standing question addressed every month to the catechists — "How you followed up the books previously sold"? "How you found any one interested in them? The replies obtained, do not indicate that the books are even well understood. The purchasers rarely go beyond asking; "Where did these things happen"? "When did they happen? Who are the Pharisees, and the like. Considering all I can gather of the interest in the books,

I am at a loss to account for the numbers sold. Are they bought because they are cheap? or as a curiosity? or are the people overpersuaded to buy what they do not wish? Probably the people are interested in the narratives the ~~the~~ agent reads with so much fluency; but when they themselves take up the book and attempt to read it - their slight ability in reading, the strange names and foreign dress and texture of the narrative puzzle and confound them and they lay aside the book discouraged. I was once present when a catechist read a portion in Proverbs to a little assembly. An old woman was so much taken with ~~the book~~ its good counsel that she begged her son, a grown up lad to buy it for himself; but failing in this she got the money & bought the book to lay up for him. Our books would do a far greater amount of good if a tithe of those who pretend to know how to read, could understand what they read.

Our experience is also gradually giving us more exact ideas of the work we have before us in preaching to the heathen. Our most satisfactory meetings are our evening gatherings, when we bring into requisition our best preaching talent and often witness very interesting exhibitions of approval of what we say. Some of the larger

villages, we have so preached in many times. In Sijen-palaiam 4 miles N.W. of Battalagunda we have spent nearly two weeks at different times this year. Yet after careful trial, I must confess that still, no preaching is comprehensible by the mass of our auditory any where in the district which does not start with exhibiting the Unity of God and the sinfulness of man. Whenever the preacher may begin, he will find it impossible to take these for granted. In my view each missionary should have at least three native preachers of prime excellence to assist him, while they should never omit to follow up the public meetings by private enquiry and conversation.

Some of the incidents of the Itineracy have a peculiar interest attached to them. In the town I mentioned above, at one of our night meetings, an elderly woman pushed her way through the crowd to the place where I stood, and presented me with a lime - a token of respect & friendship. She listened to all that was said, frequently expressing her assent. When the assembly broke up, she made her way to the Catechist and expressed her interest in what she had heard. ~~Upon~~ ~~Ask~~ing her what God she worshiped, she said -, 'There was once a person who put clay upon the eyes of a poor man who was born blind,

and made him see. He is the God I worship'. Subsequently we learned more of her history. It appears that, from religious piling, she had taken upon her some daily office in the temple of Anyenar, the patron deity of the village. While this was the case her daughter ~~daughter~~ fell sick; and when medicines failed, she betook herself to her patron god. She pleaded her devout service, promised renewed devotion, and vowed precious offerings if he would only restore her child; but to no purpose. Her daughter grew ~~more~~ & more ill from day to day and finally died. This was a severe blow to her confidence in her god. He was either indifferent to her, or ungrateful and cruel, & she abandoned his service. It was while she was in this state of mind ~~that~~ she heard from a catechist the story of the Saviors compassionate restoration of the poor blind man; and her mind was in precisely the state to appreciate its significance and turn towards him. This was six months ago. She greeted the Catechists the other day with the greatest pleasure & hospitality. "Seeing your face is like seeing the face of God", said she. It was a rough expression ~~to~~ of what I had been longing to see in her, — a longing for Christian sympathy and fellowship. She has attended our meetings in the village, and sometimes visits the catechist in a neighboring

town; But her position in society is such that she is not readily accessible to us, and will be very much deterred from professing Christianity by her relations. Whether she will ever join the Christians, who are of a lower caste, I cannot say; but I strongly hope she may be one of those, who, though they know him not by name, the savior has sought, and will lead to his upper fold."//

Another instance is that of a young man of Sittiamkottai 8 miles N. of Battalagunda. He had reputation for learning; for he used to carry about with him a palmleaf volume of the Purana and pick out a little of it here and there as he was able. He was also considered rather a model of piety; for according to the Tamil maxim — "Father and mother are the manifest god to the child", he began the day by prostrating himself at his mothers feet and doing her worship. His friends being known to some of our party, we soon became familiar with him, & pressed upon him the peculiar characteristics of Christianity. A day or two before we left the place, he came to me and said he wished to be a christian. I encouraged him but at the same time cautioned him not to make up his mind without a full.

consideration. He was not well situated in his own village to learn of Christianity, or to withstand temptation or violence. On thinking the matter over, I subsequently told him, that if he wished to come to Battalagunda to learn something more of Christianity in the Station School, I would allow him to study in it for a time. He determined at once to come, and was at the Bungalo on the appointed day. From that time to this, his behavior has been a source of great pleasure to me. His friends cast him off; in vacation he earned his livelihood at day labor. His mother, who violently opposed any change in his religion at first, has been won over to him, though his other relatives are as bitter as ever.

The Station School is going on in a very satisfactory manner. For the support of Children from this station and Kambam the Committee make allowance for sixteen. We have this term averaged above 40 scholars, several of them married men and women. But it is not the place in the end of this letter to report the School. I will endeavor in my next to report particularly concerning it, and the Congregations. Nothing calling for special notice has occurred in them thus far, unless indeed it be, that after so long a time something of a note-worthy kind showing life or energy has not ~~occurred~~ transpired

Battalagundu, Aug. 28. 1869.

Rec'd Nov. 15.

Ack'd Feb. 1.

With sincere regards of
Yours
Henry Tully
Geo P Matthews

Pattalagunda So India
Jan 8th 1870.

Rev. N. G. Clarke D.D.

My Dear Brother.

The last half year has been rich in mercies upon us and our work. None of the assistants has been called away from his labors within the entire year. We have been able to do a fair amount of work. and the Lord has blessed it with some fruit – not very abundant but much more abundant than we deserved.

The contributions of the station show as in the previous years an encouraging advance. Though the number of adherents is not much different from what it was eight years ago the contributions are four times what they were at that time, or ~~about~~ half a rupee to every man woman & child of the station or if we add the school fees & school-books now provided by the parents we have Rs 3 to every family – one fifth of the Board expenditure in the station in the salary of its native agency. This is at least encouraging in progress. if not as ~~actual~~ an ultimate result

Pattalagunda, Nell. 28. 1869

The people are beginning to comprehend that they must be responsible for the maintenance of their religious and educational privileges after these are once established among them.

But among a people who have been robbed and oppressed for generations when once they begin to find that their property is as secure to them as in the best governed state of our Union, we must expect a disposition to accumulate & a disinclination to part with hard earned gains far greater than in a country where the gains of to day may be in the hands of a rapacious official to morrow. But faithful instruction will in time bring things more nearly into their right state.

I think we may look very hopefully on our congregations. They have furnished our churches the great body of their members for the past twenty five years: and while there are some unworthy members among them, some whole congregations too, which are worthless and fruitless because they have no interest in Christianity but only in the money the missionary has the disposal of, yet as a general rule where they are faithfully & lovingly cared for they reward the care of a laborer

They entail considerable expense in the way of maintaining Catechists; but if rightly managed we shall ultimately find that they will bear no small share in the expense of Catechists working out from them among the heathen.

A number of intelligent & useful families have moved beyond the bounds of the station this year, while we have received no christian or educated families instead; but what has been a loss to us has been a gain to other stations & other missions. Two only of our Church members. The circumstances attending the sickness & death of one of them impressed me with the utter loneliness & separation in which one professing a christian hope must sometimes live. This person was an old man, by the name of Paul; and to be an old man in heathendom is a sufficient occasion for neglect and disregard. Yet was the only one of a large number of people in that village who once professing to be Christian who stood by his early profession. The villagers were all, high & low, heathen. His own household had returned to heathenism; no one either in the house or out of it cared either for him or for his religious feelings. I saw him early in the year, just as he was recovering from a Carbuncle which came nearly proved fatal.

It was a cold, raw day, and
he was lying in the outer room of his house & there
he received me. None of the family came forward to
admit me to the house, or to offer the common civilities
of the place. While I spoke to him of Christ, though several
were near, at hand no one gave the slightest attention
but went on with their conversation & occupations.
I rose to go away feeling that he was a stranger
in his own house; his religion a strange religion,
& his God a stranger God. When I passed the village
again I found that he had been dead a month.
He died with the name of Christ on his lips, and giving
directions for a Christian burial; but that blessed
name was not loved or cared for, and the directions
for his burial were no more regarded than the
mutterings of a madman. He was put to rest
with heathen ceremonies, in some heathen Golgotha, outside his village — alone still, even in
his last sleep. — If in such a case as this the light
that is in him did not shine brightly, & spell the darkness
& conquer the hearts of opposers, let us not forget
that you & I might find it hard to maintain a
victorious Christian life in such surroundings.
I need hardly allude to the Itinerancy
further than to say, that we have reasonably
realized the expectations of the early part

of the year. I was unable to accompany the Catechists in their labors in the early months of the year, being absent from the Station during the hot months. During the later months of the year also, duties have called me to the new destitute station of Pulney. Thus they have detained from a work which is both a pleasure and a blessing to those prosecuting it. The weight of the work has thus fallen upon the Catechists. They have each averaged 2 months itinerant work — selling over 1,000 schoolbooks & tracts & preaching to nearly 10,000 people. We have seen now seen fruits enough to encourage us to continue the work. But I am decided in the opinion that the proper itinerant labors of a station cannot be carried on ~~by the~~ exclusively by the Catechists in charge of congregations. It takes them from their congregations for a week at a time. breaks up the course of evening schools, meetings & study & dissipates the interest of both the Catechist & people. This for once or twice is not an evil, but often repeated works mischievously. The remedy is to have two or three capable men wholly devoted to evangelistic work. & to make use of the Village Catechists in detachments as auxiliaries to their labor.

The helpers show often much much sacrifice to be present at the encampments. Their own illness & that of their families, storms, long distances of foot travel have not kept some of them at home and for their efforts I am sincerely grateful.

Our Station School closed its last term of the year with 44 scholars in attendance. Every thing, this year, has contributed to make it prosper greatly. It has grown in reputation among our people; abundant harvests have left the people more free to avail themselves of it, and enabled us, also, to provide for a much larger number. A Class of grown up young men and women, which we opened with great diffidence at the beginning of the year, numbers nine members at its close. A married man who has a boy in the school, just now applied to enter it. "Let me come for six months of no more" he said. He is a man who came to a knowledge of the truth from Romanism a few years ago, and began to learn to read in our evening school with the Catechist at Silukkuvarpatti.

During the latter part of last term, & the

early part of this, ~~term~~, we have witnessed a state of religious feeling which reminds one of times of revival at home. I say reminds one, for I have never witnessed a revival in India. While there ~~was~~ was more than usual religious interest manifest, and some were visiting me for private religious conversation previous to being received into the Church, an accident occurred which put an emphatic on all our religious interest & feeling. One of the larger boys accidentally received a blow upon his chest, which threatened to prove fatal at once. He however rallied from the shock, & experience a violent acute attack of disease which ran on till the close of the school. Nothing could have occurred better suited to test & develop Christian feeling in the School. The sick boy was of low caste, while nearly all the larger boys, who ~~could~~ must care for him, are his superiors in this respect. Yet day after day and night after night there was an abundance of willing watchers, ready to perform the most objectionable & menial offices, in according to Hindu notions. I never saw anything but the most brotherly kindness, & willingness to aid, from beginning to end. Probably to you this seems nothing but most natural. To me, who have seen the hard heartedness of caste — men digging by the

roadside unheeded, simply because they were of another Caste - it seems much more than natural. With such a preperation, the Spirit, with still small voice, brought to mind present duties in the light of a world into which Christ cannot enter.

The young man alluded to above had been to converse with the Schoolmaster ~~upon~~ on personal religion before the accident. At the quarterly meeting of the church just at the end of the year he dragged himself from a sick bed to present himself for church membership to the church. It seemed better however that time should test his consecration to Christ & he was advised to wait till next Communion. We have received five young men from the school into church fellowship this year, & I hope we shall receive others at our next communion.

I should have been glad to witness in these young men, that in accepting Christ, they had risen to an adequate appreciation of those vast responsibilities those pressing necessities which a world still in the bond of heathenism should inspire, and to those unspeakable privileges of self forgetful consecration ~~which~~ which Christ's love suggests. But in one or

two instances, at least, I have seen an unslackening tide of dutiful earnestness which greatly cheered me. Had you been here, you might have heard, deep into the night, the earnest discussion, with heathen friends, of the common duties & practices of Christians, ~~with~~ or overheard a conversation by the way or at the threshingfloor, or seen letters sent to distant relatives to invite them to accept the same precious faith which one among them has so recently found. You might have watched the process by which a heathen of respectable social position makes his way out of heathenism towards Christianity. ~~How~~ How different from the process by which we come to Christ — friends and relatives praying for us, ready to counsel us, to remove every obstacle, & filled with joy too deep for words when it was known we ~~had~~ given ourselves to the Saviour. But here was a man who had ~~come~~ fled away forty miles from his village, that he might learn quietly of Christ, — who, if he returned as a Christian might calculate on being ruined by false charges in court or plundered of his possessions & his land. The question with him was — If I become a Christian I must give up my home & land, & where can I find another shelter & a livelihood? How hard to bring ones mind to the sacrifice! How many long conversations, & how much planning, & how much turning, how many details of arrangement, ~~&c~~ this giving up all for Christ!

"This arranged, all was not over. One difficulty was disposed of only to be followed by another. Caste must be given up, & he must renounce the whole Clan of his relatives, or rather they would renounce him — and so this was made easy. But how about taking as his nearest friends those who were outlawed, & out castes from respectable society, whose habits were repugnant to his education & tastes, however much might be said for their reasonableness. These too were deliberated on & settled, and I hoped all was cleared up. But no, the skeleton in the closet was still there. His wife would probably not receive Christianity with him, or consent to leave her home or friends. What was he to do in that case? It was a question, like all the others, which he, with his friends, must work out for themselves. I could counsel them, but the burthen of deciding & acting was upon them. But it was a lesson to me on Christ's Command to abandon all for him!

One of these young men has cast in his lot with us & become a member in the church. Others, I trust, will yet come to Christ.

I have enjoyed no meetings so thoroughly since I came to India as those which I have been holding for two or three months with some from the School & Congregation who come for instruction

The Church members have also by recent additions so far increased as to make it possible to hold regular weekly meetings of the church. In these meetings, the Christian's and Church members duties, - relation of the church to the world, self support & the like topics have been discussed. When the working members of the church permanently located here I would not hesitate to urge the church to raise a good proportion of a pastors Salary & ask that one might be settled over them. But the church has a willing mind and will act in the matter as soon as it is advisable to do so - provided a suitable man can be obtained. In the mean time we are passing through the best preparation for an advanced state of things. The Village congregation is feeling the good influences which are at work in the School & some appear to be sincerely enquiring - What shall I do to be saved"?

After 10 years of the burden & heat of the day, one might hope that the time for Sickle & the Sheaves had come but I have been here too long & seen too many harvests blighted to rejoice till ones can shout home the ripened grain.

We need your prayers & Christs constant presence & the power of the Holy Ghost with us. Do not forget us. though I dare not hardly mock the request.

Yours affectionately
Geo. I. Washburn

Battalagunder, Jan. 3 1870.

Rec'd March 31.

Sign'd & ack'd Apr. 5.

Pasumalai. Dec. 28th 1870.

Rev. N. G. Clarke D. D.

My Dear Brother.

In the regular order of correspondence I should have written you some months ago; but it having been finally decided that we were to leave our station, Battalagunda to take up the work in this place, it seemed scarcely necessary to write you immediately on coming to Pasumalai, or indeed, till the work here was sufficiently organized so that I might be able to make some definite statement in regard to it.

But in taking leave of the Battalagunda station, in which 9 years of our life and labors have been spent as pleasantly, perhaps, as I can expect to spend 9 years anywhere in this world, I would like to recall and record some of the labor performed under my superintendence and some of the results of labor, in that field. In reviewing these 9 years, I am sure I feel more strongly than any other person can, that I have no cause for elation or self gratulation. If they show that the missionary work is not a barren and useless one but both promising & in some measure fruitful, and serve to draw some of the young men of New England towards this work of lifting the heathen out of their immeasurable degradation, I shall be thankful.

"When we went to Battalagunda 9 years ago, neither I nor

Battalagunda

nor Mrs. Washburn were able to do more than barely hold communication with the people. But that was the least of our disqualifications. The customs, habits, ways of thinking of the people were quite as much unknown to us. We found ourselves set down in a heathen Village, 33 miles distant from our most accessible neighbors. Thus we began to work our way in a field ~~of labor~~ in which, for the three previous years, an experienced Missionary family had been doing pioneer work, but were then returning to America. In those days, no tents or means of systematic visiting and preaching in the heathen villages were in use in the Mission, beyond what accommodation for shelter the prayer houses in the scattered congregations furnished the missionaries in his preaching tours among the villages. These centers would not give us access to one half my field: but in the latter years, of our labor we have been so well provided with tents, and conveniences of living out in the District, that we have been able to visit every part of it many times. New Bibles, tracts and school books were never sold. Tracts and books inviting purchase among the heathen were less abundant than at present. No school existed in the station where any thing more than the most elementary instruction was given. Facilities for the missionary to set himself and his catechists at work were very much wanting. Yet in these 4 years, about 2,500 Bibles, Testaments, and portions, have been sold in and about the station, by men under ~~in~~

my superintendence, and over 1000 ~~more~~ given away, and more than 10,000 Tracts and school books have been sold and gratuitously distributed.

The contributions of our Churches were then usually made to the Treasury of the Board, while the congregations looked to that Treasury for the supply of all their wants. There has been much change in this, and the contributions have advanced almost uniformly, year by year, about 50 per cent each year, till it equals nearly two Rupees a year for every Church-member. This is not what it ought to be, but it is a steady and encouraging progress.

Two permanent brick churches have been built, & a third brought half way to completion, towards which the Mission made grant of about half the expense.

Nine years ago no schools but village schools giving but a very poor grade of education existed in the station. During the past year, the station school, for the two stations of Kaumbam and Battalaguinda, in which the ~~treasury~~ of the Board makes allowance for 16. Scholars, has had an average of 40. scholars in attendence. Some of these are married men and women, and the grade of education reached is such as we require to prepare men to enter the theological school. Between 40 & 50 persons have been received into the Church, most of them by profession; and we have as good reason to rejoice in their Christian behavior as in that of converts

received into American Churches. Of some of them it may be said, as of the converts in Paul's time, "They were without hope and without God in the world, carried away unto dumb idols, worshipping devils in the place of God, and officiating as their priests. But now, in Christ Jesus, they who were far off, are brought nigh by the blood of Christ".

"There are 3 villages in the station where in a few years, with God's blessing, I shall look forward to seeing churches organized and pastors ordained. In this respect I am hopeful in regards to the Churches, at the same time they need the stability of educated men, such as the station School is sending out. It is supplying a deficiency which has very much retarded the progress of our Church organization in time past. In taking leave of the station, it is one of the matters of my greatest thankfulness that it is not about to fall into the category of the "occupied stations" — a name of very little hope or promise, as most missionaries believe — but into the hands of a brother of long experience and returning fresh from America for a new campaign."

On returning from the hills at the end of the hot months we removed to Pasumalai. The theological school went into operation on the 17th of June. Twenty two students have been in attendance, of whom two have returned to their homes, owing to deaths or sickness of a serious nature in their families. The students, with 3 exceptions, are cate=
=chists,

who have seen more or less service in the field; the most of them for a considerable period of years, and have shown themselves to be men of worth. About half of them are graduates of the seminary on its former basis, and are so prepared to follow up the Theological and Biblical studies of their former course, and derive the most advantage from further instruction. All of these are more or less able to avail themselves of the help of English books on the topics studied, and so far as their comprehension of the subject is concerned their knowledge of English is of much advantage to them.

The second division of the school consists of young men who have passed thro' the partial course at the Seminary, or its equivalent in the schools of other missions; and of others who, in default of any special training, have yet shown so much fitness for the work of instructing and leading others as has led their respective missionaries to make the experiment of a course at the Seminary to see whether they will develop into practically useful men. The two of the young men in the school not already catechists, graduated from the Seminary in April last. They are active intelligent men and promise well for the future, a third has an interest peculiar to himself, in that he received his preliminary education not in our Christian schools, but as a heathen devotee in a monastery of the ad-

-joining great temple of Supramanian, and at the time of his conversion was head of the establishment. He is altogether a strange character, as you might suppose from his origin and bringing up, - an untamed heathen barbarian still, as to many customs, yet evidently aiming to subject himself sincerely to the law of Christ. His social position will make him a valuable man if he ever acquires the mental and moral discipline needful to restrain him and direct his influence aright. As yet the students have undergone no general examination. A preliminary examination by a committee of the Mission seemed out of the question at the commencement of the term. We expect the examination at the close of this year will test not only the progress made in study, but also decide the question as to whether or not it be best for all to continue their studies further. Though the results to be attained by the school were sufficiently distinct before our minds from the first; it was impossible for us to prepare a definite course of study till the assembling of the students should indicate the grade and style of instruction required. As I have already pointed out we have a great variety in the attainment of the students. The consequence has been that in selecting and arranging the studies I have aimed rather to fill out what they had before studied briefly or not at all, than to construct a programme of a well rounded theological course. The fact

also that some of the students could not remain here more than 1 or 2 years decided ~~me~~ to take the class along in Biblical interpretation, Theology Church History Homeletics, Pastoral Theology simultaneously, so that none should go away without having had a new start, and gathered some new thoughts on each one of these subjects. The week is devided among the different topics according to their relative importance. As I have already reported the studies up to the end of this term I will not recapitulate them here. We also have aimed to keep the students near to their practical work. A part of the afternoon of Sunday and Thursday of each week, is given to visiting and preaching in the adjacent villages. Besides this, the students and teachers have also spent about a week in Itenerant preaching, at heathen festivals and in the more distant villages. We have taken advantages of these seasons to give practical instruction in the method of public preaching to the heathen. I hope we shall be able to do much more of this work another year, As it brings out the practical deficiency of the Students, and enables us to put them upon right tracks

As I stated before, nearly all the catechists studying here have their families also with them. With the opening of the Seminary provision was also made for the instruction of the wives of the Catechists in the duties appropriate to their position, by Mrs Washburn, and soon as the buildings could

be put in readiness, the Girls school, in a modified form, was removed here, and the women took their places in the school, under the direction of Miss Smith. Since then the united school of our 40 pupils, has gone on prosperously and satisfactorily.

In the working of the Seminary every thing has gone on very harmoneously and satisfactorily.

Mr Barnes for many years a teacher in the Seminary received an invitation in June to become pastor of a Church in the Mundapasalai station which he accepted and has since been ordained there. The two remaining teachers Mr Barnes and Colton entered heartily into the plans of the Mission respecting the Seminary and have been of the greatest assistance to me in all the work. The station Catechist spends half of each day assisting Miss. Smith in her school and in this and other respects a useful and valuable man.

In conclusion considering the diligence of the students, and the general Spirit which pervades both the schools, I have much hope of good results attending the measures which have been inaugerated. That all the good we hope for will be realised, that all the imperfections and evils we foresee, or do not see will be arrested or remedied, I have lived too long in a heathen land to expect. But that the present organization of our education is calculated to contribute towards the object we are

all aiming at – an independant Church, supporting its own ministry – I fully believe

I am glad to say that a new edition of a large book of a Tamil Christian Hymns, in native meters, is just through the press and ready for circulation. A small tract of these Lyrics has been published by the Tract So= ciety and is meeting with a fair demand.

A small monthly religious news paper was started in August, and has reached a circulation of between 500 and 600. It is already almost self support= ing. At present it does not exactly rival the congre= gationalist or Advance as to size or variety, but are far from saying this will not the case in future. Its name is The Tinnevelly News bearer, and as its makes it a point to tell the truth and nothing but the truth respecting the news of the day, smaller space is required than by some of our American News papers, which depend much upon the imagination of their editors and correspondents for facts and news.

I am glad to say the health of myself and family has been better than last year

With kindest regards & wishes for your returning health I am yours very truly

Ed. Washburn

We are frequently being put under obligation by publishers & kind friends for donations of books periodicals &c; & to these parties known & unknown I wish to express our thanks

I recall now. Dr Andersons ~~Night~~ Lectures on Missions.. Your own Day breaking, The Tennessean in Persia from the Presbyterian Society & the Little Corporal from the publishers of that paper.

- Kind remembrances of us who are far away but not out of mind as we believe & hope.

G. F. W.

Pasumalai So. India Aug 23 '71

Rev. S. Worcester D.D.

My Dear Brother.

I am called by a most painful occurrence to address you - the unexpected death of one of the youngest of our circle of missionaries Rev. T. B. Poupield. He died at Pasumalai of Typhus fever Saturday Aug 19th Aged 36 yrs.

Circumstances required him to bring his family to Madura about the middle of June last. Since then he made two tours among the christian congregations of his district. This gave him each time a journey of between 100 & 150 miles in a cart or other rough vehicle. This with his rough living in his feeble state of health was altogether too much for him. He was taken ill on his tour but after lying by till he was a little better started on again. Mrs. Poupield mentions how peculiarly glad he seemed to have reached home once more & how after hearing only Tamil spoken for many days how sweet the voices of the children sounded to him.

For a few days he attempted to do some of the miscellaneous work that he had laid aside to do during his stay here, but gave up one thing after another as he did not feel quite able to do them: he supposed that he was suffering from a slight indisposition which would pass off in a few days, and as he was subject to attacks of illness & was by no means in strong health we hoped this was only like others he had suffered & recovered from before. His last public work was to preach for Pastor Rowland of the Madura West Gate Church on Sundoy Aug 6th. On the following sabbath though expecting to preach he was unable to leave his house & on Tuesday took to his bed wh he did not leave again. His illness was not so severe as to cause us any alarm till the day before he died. On the previous day his fever for the first time assumed a violent form & seemed to be escaping from under the controll of medicine. We never-the-less continued to hope that there would be a change if at all for the better, till the evening of Friday when a sudden sinking turn & spasm came on warning us that his end was very near. He moved a little during the night to experience an attack of furious delirium in the morning

to sink into a state of half unconsciousness from which he was released about 3 o'clock Saturday P.M. — the end of the week a cloudless glorious day. fit emblem of a good man's end.

During his sickness, he was kindly cared for not only by the missionary families at hand, but received the constant care of the students in the Theological school, who watched with him at night & gathered around his bed to see him die; & though dying away from his own station he died among his own helpers.

Many were the evidences he gave us of his entire trust in Christ & readiness to depart. His death was a triumph of faith — Cloudless as the sunshine that glowed about him. From the time his death seemed near, not a breath of doubt or anxiety seemed to disturb him. "None but Jesus" was words constantly on his lips while reason remained & after it had gone, his lips still continued to utter the prevailing thought of his mind". At one time on Friday evening when he had remained silent for some time, some one inquired if he kept hold of Christ to wh he replied "I am a poor sinner & nothing at all; but Jesus Christ is my all in all" and he often repeated it as if it summed up all his belief and trust. P. "To his wife, when it was thought he

could not long survive, he said, tho' I do not wish you to feel that we made a mistake in coming to India'; & added, 'India is Christ's & India belongs to Christ. & it is all Christ's. I had hoped to work long for Jesus here; but that is not permitted me' to wh his wife replied that Christ would accept what he had tried to do & what he wished to do & that he would raise up others to labor for him here. During Friday he had scarcely spoken loud, owing to the dryness of his throat, but in the evening he several times sang, with as much strength of voice as when in health, some of his favorite Hymns, such as 'Jesus, Lover of my Soul,' & 'Must Jesus bear the cross alone; There is no name so sweet on earth.' When told about 12 o'clock on Saturday that a little daughter was born to him & asked if he would send any message to his wife he replied – Jesus. Then you nothing more it was asked – Jesus was his only reply supposing he had not fully comprehended the question he was soon asked again the same question to wh he replied he had no other message. This was almost his last conscious utterance.

I have in my possession a scrap of paper much worn & tattered on which is still legible the following entry

Apr. 19. 1846. Dr. Scudder asked me to be a missionary and go to India and help him and I intend to. T. B. Penfield — a record which is the key to his whole subsequent life. & another example of the powerful & abiding influence which that venerable missionary exercised upon the last generation of the children in our churches.

When Mr. Penfield made this note he was 12 years old having been born Oct 2d 1834. From the time of this dedication he appears to have had his eye steadily on missionary work in India. At the time of his birth his Parents resided in the state of New York. but in his early childhood they removed to Oberlin Ohio his father was an edge-tool manufacturer & though he at the time of his death he was not engaged in that business he lost his life by being entangled in the machinery of the shop. while yet the subject of this sketch was yet a small child. His mother was left a widow with a large family & subsequently married Prof. Cowles of Oberlin College.

Thornton early yielded himself to religious motives

(At least five persons are now, or have recently been connected with this mission, who attribute their purpose to become missionaries to the address of Dr. Scudder, & his efforts to persuade the children of the Sabbath school to dedicate themselves to missionary work in India")

& united with the Oberlin church in his boyhood.
fitted for college went through his collegiate course
at that institution & after studying theology
two years in the Union Seminary New York returned to
Oberlin to complete his course & graduate.
He soon after married Miss Sarah C. Ingraham
the daughter of Dr. Ingraham - a missionary in
Jamaica. At no time does he seem to have
lost sight of his early dedication of himself to missionary
work. When in the Seminary he was a member of
the band of young men who proposed to go out as
missionaries, & when he graduated he offered
himself to the A.M.E.C.M. to go to India
but the health of his wife appeared to preclude his
appointment to this country. Not known to be
baffled in his purpose he offered himself to
the Am. Missionary Association - was accepted & appointed
to Jamaica, whither he sailed Nov. 7, 1858.
Here he spent somewhat more than 7 years
in labors among the freed negroes. But this blood
His wife's health failing, he sent her to the United
States and soon followed her only to attend her
in her last illness. He then returned to Jamaica
closed up the work he had been doing & the same
year returned to the U.S. where he was married
to Miss Charlotte Hubbard of New York city, was

appointed to the Madura Mission India & sailed Nov 7th 1866. ~~just~~ 8 years from the day he sailed to join the Jamaica Mission. He reached India Apr. 27th 1867. Thus after 20 years of waiting the dedication made in his childhood was accepted & the wish of his heart accomplished. He

He entered at once with enthusiasm upon the study of the Tamul language. Passed the preliminary examination in it during the first year & was appointed to the station of Tirupuvanam. When ~~by~~ the departure of Rev Mr Burnell to America the Melur station was left vacant he was put in charge of this station also. In March 1870. Mr Noyes after 22 years service in India secured permission to visit America. & in providing for the large & important stations of Ramnad & Kamban. it seemed best that Mr Rutgers should be transferred to Ramnad. He accordingly removed there in July of last year. And undertook the work of the station.

He entered upon his new work with great alacrity & hopefulness - giving what assistance he could to Mr Noyes & learning the particulars of the district & the various congregations. His health however while in Tirupuvanam was not strong & soon after his removal an attack of cholera much reduced

him & greatly aggravated the chronic ailments from which he had previously suffered. He was obliged after several attacks of diarrhoea to change his residence to the Pulney Hills & suspend work entirely. During the 3 past months he had manifestly improved in health & on coming down this time he expressed the hope & the belief that he was so much better in health that these bowels would bear that they could again take up their residence at Periakulam. He was however less able to bear the wear & tear of his daily work than he expected. Indeed what is have learned of his health since his death indicates that he was wholly unfit to have undertaken at all the tour which immediately preceded his last illness. And not the decrease of our working force necessitated his transfer to a field far beyond his strength we have good reason to suppose that he would have been with us to day. Nor is the mischief to stop here. These stations are still to be cared for by the mission in its diminished strength & diminished members. It is impossible for any missionary however strong & burden with work to bear this additional work laid upon him & not make efforts to do it.

He Rurfield was doubtless prepared if necessary to sacrifice his life in caring for his district. He was diligent and active to the full limit of his strength; his judgment was trustworthy; & he was careful most faithfully to administer the funds of the churches entrusted to his hands. Though he had taken hold to us but little more than four years, his diligence in acquiring the language, his active habits, & his generous assumption of the work that was put upon him gave promise of a future of great usefulness. & in carrying on according to the promise made more in his Lord to Dr Scudder. that he would come & help him in his work. But he has fallen while one of Dr. Scudder's generation who dedicated himself to India before Mr Rurfield was born is still among us — still waiting for the new recruits to take the places of the fallen & to be falling before he resigns his commission. Why the Lord of the harvest should have kindled the purpose to come to India so many years ago, & should have kept it living in his bosom, & should now at last gratified it, only to afford him so short space for labor is beyond our comprehension. Doubtless the Master counted the wish to serve him as equal to full years of service. But to us, who look

at the progress of the Master's kingdom here, & judge all by that, there is a mystery which we must wait for a clearer light, ~~this that which now shines around us~~ to reveal. //

A little child was born to Mr. & Mrs. Rufus about noon of the day he died. His wife bears her bereavement with the sweetest resignation & cheerfulness & seems to give rather than receive comfort from us. Letters have been written the friends by this mail so that the news will reach them at once. Mrs Rufus & with her 3 little children will return to America as soon as suitable arrangements can be made & their affairs settled up.

Yours in great haste but in Christian love & regard

Geo P Washburn

Received Oct. 6, 1871.
Reply & Nov.

Panmalii Y. M. India, Aug. 29/1871

Pasumalai. Madura. So. India
September 1871.

Rev. N. G. Clark. D.D.
Dear Brother,

It gives me a great deal of pleasure to address you again with the expectation that before this reaches Boston, you will have returned to your post at the Missionary House much improved by your visit to the East.

Since I last wrote, the yearly examination of the Theological School, and the principal vacation have occurred: and we have entered upon our 2nd year of study and instruction. The examinations as being the first of the School in its new organisation was of more than ordinary interest to us. And while no one would assert it as proved that a young man will be an efficient and capable minister in actual service because in his seminary life he passed creditable examinations on scholastic subjects pertaining to his profession: yet, for a theological student to pass thorough examinations creditably is a fair indication that he is concientiously faithful to present duty and both capable and intelligent. Thus much I think the examination evinced: and more that the students are interested in the work for which their

(Study is the preparation) and though the students did not show that they knew all about the various topics in Theology that I should have been glad to see them know, yet with very few exceptions they more than met my expectations for the nine months work we had been permitted to do together. They secured the approbation of the Committee and gave their teachers heart to take up another year's labor. With the exception that one would miss Hebrew and Greek from our examination he would notice very little difference in matter between our examination here and one in Andover, or Yale, or Union Seminaries. The books and Lectures of Drs Dwight, Dr Park, Dr Hodge, Dr Robinson, Dr Henry Smith, Dr Shedd Dr Schaff and Dr Porter are constantly in the hands of the teachers and supply material for instruction.

"I am fully satisfied with the plan of recalling men to persue a theological course after giving them an opportunity for a few years service and mature in mind, and discover, and feel what more they need to fit them for a life of ministerial usefulness. The men who have returned after several years School teaching or Catechist work, though a little behind in quickness yet more than make up for it in their grasp of a subject. No new class was received at the begining of the new year and

excepting two persons the students of this year are the same as those of last. The Mahommedan of whom I perhaps wrote you in my last is still with us studying half the time and acting as a Colporteur the other half. He has not yet been baptized but I am only waiting to have time confirm the favorable opinion I have formed of him. The Hindu devotee who was with us last year is still here and encourages us to persevere aiding him to bring himself under the nurture and discipline of Christ. All the students have acquired habits of systematic study, and will make more apparent progress this year than last. The studies we are engaged in this year are but a continuation of last year's course. Bible interpretation, Theology and Church History four days of the week, Composition, delivery of sermons, Logic, Rhetoric, Grammar, English on other days. Dr. Palmer has put us under great obligation to him for the excellent lectures on Hygiene and Physiology he has delivered weekly to the school. And if all knowledge is useful to a clergyman at home, peculiarly so is a knowledge of the structure of the human body and its laws of health ~~useful~~ to a preacher in this land of Medical ignorance, quackery and superstition both in care for himself and others and for the purpose of religious discourse.

I am glad to say that the health of Mr.

Barnes our principal native teacher in the school has been better than usual though he is greatly afflicted with Asthma. But Mr. Colton our other teacher is just recovering from a four weeks severe illness. We could ill spare his services a single day. The change in the School has almost wholly changed the course of instruction, and the want of appropriate books has thrown upon the teachers the work of providing anew the matter for instruction in almost all the departments of study, as well as teaching the several classes. Conceive what the work of a teacher of the Bible in one of our Theological Seminaries would be if the only valuable commentary we had in English upon the whole New Testament was Mr. Barnes' Commentary on the gospels of Matthew; and a much inferior commentary to his on the Psalms! Yet this represents the state of things the missionary teacher has to deal with. Every thing in the line of introduction, criticism and explanation must pass from his lips. Or suppose the Professor of Church History at Andover found himself provided in English, only with a Sunday School Church History like Barnes or Goodrich's. As regards Theology however, the case is different. The first work of the missionary being a work of aggression upon heathenism — of attack & defence of religion — from the days of Robert De Nobili, the first of the

Jesuit Missionaries to Madura* down to our own time, Missionaries of every Church and denomination have given attention to the Statement of Christian truth and refutation of heathen errors. From that day to our own, we have had many contributions to Theological literature, both of a Scientific and popular character, treating of Special Subjects, or covering the whole field. Some of them written from a native Hindu Stand point, according to Hindu laws of thought, Style, and rhetoric - others from the position of the European expositor, and following the laws of western logic and discourse. Prominent among the former have been the Roman Catholic works of the Jesuit Beschi written in the most finished

---

*Robert De Nobili the nephew of Cardinal Bellarmine came to Madura in 1606 about 10 years after the first Romish Missionaries, the Franciscans had established themselves here. He professed to be a Brahmin and lived in their style. In that age of darkness and exclusiveness he managed to make himself a master of Sanskrit, and forged four Vedas in Sanskrit in such a way as to deceive many of the natives. About a hundred years after his death, one of these found its way to Europe and fell into the hands of Voltaire who presented it to the Library of the King of France with great Eclat. It was published soon after, in French in 2 Vols. The work was of a kind to deceive Sanskrit scholars of that age and some of the natives, but it bears its marks of forgery upon its face to any who know anything of the real Vedas. His aim in forging the Vedas was to make

Tamil poetry and in admirable prose. Of the ~~other~~ latter class are the writings of Protestants, both missionaries and natives, meeting, to some extent, the objections of Hindu Philosophy and Western Infidelity. But the Suez Canal, the steam Ship and the Telegraph, have brought us still nearer to Europe and we have Deism in its native and ~~its~~ exotic varieties, and Pantheism and Vedantism in an unbroken strata, underlying every institution of religious social and domestic of Hindu life. A vast amount of Christian Theological and Clerical work has been already done, but there is ~~a~~ work for a living teacher to do, in meeting the wants of the day and the peculiarities of his times. And never has there been a day since the East was rediscovered by Western Europe, that living teaching was more needed than now, when the west is sending its science and its unbelief along with its merchandise, its steam ships and its plans for educating the masses, and when Christianity is endeavouring, in an earnest but less ostentatious way, to create an indigenious Church and raise up ~~and~~ establish in it a native Pastorate, and is still blindly feeling for the best method of installing that Pastorate at the head of the Church.

---

them refute Hethenism and teach christianity. He also wrote a work on theology called Gnana Upathasam, still note-worthy for the felicity of oriental illustrations of Christian doctrine.

You will be interested to know that our best books on Scientific Theology and Homiletics are reproductions of American works and that the same was true till recently if not still true of Church History. But we are very much behind our neighbour missions in general education and consequently in the training we have given our school masters and catechists and we are perhaps more behind in general religious information. A monthly magazine called "Good Instruction" containing information and lessons on educational and religious subjects, such as Physical geography, Natural Philosophy, Arithmetic, Hindu Literature, Bible interpretation and the like has been continued for above 20 years by our brethren of the Church of England mission in Tinnevelly and has been of great service in keeping their Catechists and schoolmasters fresh and up to their work. And it has been a misfortune to us that with views of worship and Eclesiastical government differing so entirely from the great English christian societies we have not had a periodical which would have done for our helpers in their want of early thorough mental discipline and reading habits what a periodical has done for the mission South of us. There is no danger so great, no evil so much to be fought against among those having the care

of Christian schools and congregations as spiritual and mental stagnation.

Evangelistic work

Let me now say a few words respecting our Evangelistic work. Most of the students, during their vacation, were sent to labour in the stations and villages in which previously they had been employed. I heard good reports from a number of them. The students who remained at Pasumalai along with the Station Catechists, undertook to visit all the villages of the Pasumalai district and the region adjoining, and spent the week of the great feast at Madura among the crowds which it brings to the city for worship and trade. They had book-stalls also along the Southern road, and found a good many purchasers for their books, and more ready to stop and converse, or listen to reading and preaching.

During term time of last year we attempted to keep our interest in practical work by occasional itineracies with the whole body of the students and teachers for a few days at a time among the heathen villages. The plan however proved so unsatisfactory in every respect that much as I valued the opportunity it afforded, I was constrained to abandon it.

I could not however be content to let our large preaching force run to waste on Sabbaths. So this year the missionary and a section of the students have

gone out on Friday Evening, and spent Saturday & Sunday in Evangelical Village work, coming in on Monday morning, thus giving us nearly 2½ days for work. Mr. Barnes takes charge of the Sabbath Service at Pasumalai. We have been entirely over the station visiting some of the villages several times. We have found audiences ready to hear us and a fair sale for books. In one of the villages, I should not be surprised to see a number of men leave their heathenism and embrace Christianity.//

One sometimes meets extraordinary exhibitions of native life. In one of our last excursions I found the village near which our tents were pitched in a state of prodigious ferment. There are perhaps 125 houses in it. The people had removed every particle of their household stuff, their grain and other stores just out side the village, picketed their cattle in the fields adjoining and were themselves waiting in hopeless fear of their village burning down while they mounted guard over whatever they had been able to carry off from their houses. Two nights previous some stacks of straw and houses had been set on fire and coals of fire wrapped in rags had been discovered in the thatch-roof of a house. It is customary to attribute these

fiery flying missiles to the wrath of a devil and expect that he will burn down the village over the heads of the people if he cannot be discovered and appeased. These villagers when I saw them the sick and old and infants had been turned out of home and lodging for 48 hours under the open sky tortured with intense anxiety for their houses and fear of theft of their moveable property. We attempted to show them that some mischievous rogue was doing this in revenge or working upon their fears to extort money from them. They would believe nothing of the sort. It was a devil and under the direction of a sorcerer they were then in search of him. This sorcerer for a handsome consideration had agreed to reveal where he was and to propitiate him and in the course of the next day the people got back safely into their houses. On going home I had the pleasure of getting information of the affair to the Chief of Police and to know that the vagabond who did the mischief was himself also safely housed in the jail.

"Beside our Sabbath work in the villages, the monthly feasts at the great temple of Subramanian in Sikkanda malai near by, afford us excellent opportunity of selling books and advertising Christianity far and wide. As families often make up a party for a

holiday here, and come on business purposes to spend several days, each caste keeps up a kind of club house of its own. In these the Catechists find admirable opportunity to sit down in pleasant conversation with the people and not unfrequently they are invited to partake of their food. Last week one rather more scrupulous than the rest refused because it was offered to the idol. He narrated his visit to me in a very animated way and when he was describing his refusal it seemed to me that though you in America may be removed 1800 years from apostolic days we here are very nearly joined to them. Our sales of books average about 2. Rs at each feast. The demand for bible portions is greater than formerly. All together we have disposed of about 150. The other day a man who at a previous feast had bought a gospel had it stolen from him by a brahmen on his way home. At the last feast he came to the Catechist to buy another like the one he had lost. Our sales of bks have amounted to 20. Rs. But I value these feast days and other opportunities not less for the opportunities of doing good which they give us than for the opportunities of discipline in preaching which they afford and the quickening of our interest in our work. Exercises in the preparation of addresses

Washburn, G. T.
Sep. 18 1873.
Pasumalai, Madura
Rec'd Nov. 23.
Ans.

for street preaching to the heathen is as much a part of our course of study as the preparation of Sermons and it makes it a very real business to have weekly and almost daily opportunity to preach them and study their effect.

The health of the School has been excellent. We suffered a great loss in the death of the wife of the master of the Female Seminary. She was a woman of rare gifts and graces and was a most valuable help in shapening the new community which gathered here last year.

Same with sincere regards Yours very truly
Geo. T. Washburn

P.S. I regret to say that my own health has for a long time been far from good. Has not the mission been so weakened by death & return to America of brethren long in the service I should have felt constrained by this lence to ask for a furlow with the hope that so doing I may return to work here. As it is, you may expect that we shall ask for leave to return in the early part of 73. if God spares us till then. I earnestly hope you have men in prospect. - I just hear you have a man in prospect We need men; but they must be good men: by that I mean, men who are faithful & conscientiously industrious. India is no place for lazy men. The climate is against them; their isolation from society & public opinion is against them, the habits of the country are against them. but if a man has good commonsense & is willing to plod, send him on. A collegiate education is very desirable — next to indispensable - but not an absolute requisite

If a man, made their business, more emphatic in rise & more manageable
W. G. W.

To the Rev. Rufus Anderson, D.D.
Sec'y of the A.B.C.F.M.;
My dear Brother,

A letter from Mr Rendall, which you were so kind as to forward to me to day, communicates favorable intelligence respecting the progress of the Mission to the close of 1859.

He refers to the negotiations which have been in progress for the purchase of the property of the Gospel Prop: Society within the limits of the Mission.

I suppose you have received from him an official Communication on that subject, and are now in a position to present it to the Committee for their decision. I beg you will suggest excuse my troubling you with one or two suggestions in addition to those contained in the notes forwarded you on the same subject several months since.

I fear the present Condition of the Treasury may induce the Committee to refuse for the

present, an appropriation for the purchase.

In that case, Would it be improper for you to make through Mr Rendall a statement of your views & those of the Com^e. and the ground on which the appropriation for the purchase is temporarily withheld. With such a statement, I doubt not they would immediately retire.

If the whole sum could not be granted would it not be possible to vote part of the amount required, and give the brethren permission to save the balance, if that should be possible from the other appropriations for the current year? or from the proceeds of the sale of property of the Board in the district which the mission may have received authority to sell? From the tenor of Mr Rendall's letter, I conclude that the mission would regard it as a great Calamity should these negotiations to buy out the Gospel Prop: Society, by any means fail.

My time is as fully occupied in preachi

and lecturing as my strength permits. For several weeks past I have preached in the city, and have engaged to repeat these services for the next four or five sabbaths. – Tomorrow I am to deliver an address to the children of several sabbath schools who assemble in the first Presbyterian Church – in all these occasions I endeavour to awaken an interest in the foreign missionary work.

I should be much pleased to know what effect the mission has made to your letter respecting the training class for Teachers. In a communication just received from Mr Murdoch he urges the desirableness of my devoting some time while in this country to the subject of Normal schools – I should be willing to spend the months of the coming winter to this object – Although a graduate of some Normal school should be sent from this country, it would still seem to be important that some one of us who have the use of the language should acquire knowledge in this department which no one now on the ground possesses.

May the great Head of the Church give to all who prayer to love His Cause an enlarged heart to help in this time of need.

Most truly, and respectfully Yours

E. Webb

Saint Louis
25th Feby 1860.

Rev. S. Hebb
St. Louis Feb. 25th 1860
Rec'd Feb. 29th
Ans.

P.S. I am much pleased to observe a good advance during the year in the mission schools. At the close of the year there were 18 school mistresses, and 209 Christian girls, & 54 School masters, and 52 Christian boys; The whole number of pupils is this year 1075 - of whom 729 are from Christian families - last year (1858) there were reported 872 pupils of whom 617 were Christian. A gain of 204 in the total, and of 112 in the Christian pupils - with an average of 15 scholars to each school.

To Rev Rufus Anderson DD

My dear Brother,

I have just received the inclosed note from Mr Murdoch, be so good as to let me know your opinion as to the advisableness of his suggestions under the circumstances. And how far I had better attempt to carry them out.

You will be pleased to know that a son has been added to our family, the

child was born yesterday
We can speak only o
mercy in this event.
Yours very respectfully
Edward Webb.

Worcester,
Mass.

P. S. Be so good as to enclose
Mr Sis note in your reply.

To Rev. Rufus Anderson D.D.
Secy of A.B.C.F.M.

My dear Brother.

Your letter of the 8th inst was directed, as I suppose, in the first instance to "Norwich, Con", instead of "New London Con." - I reached Worcester that day. The Duplicate was received by me this morning.

I can come on to Boston and remain long enough to write out the draft for the Report, but I shall not be able to do so until the middle of next week. I am in the midst of packing up with reference to removing to New London next Tuesday.

I should need the facts as they appear

in the correspondence before me; but shall be happy to follow your suggestions.

Yours Most truly and respectfully

E. Webb

Worcester

15th August 1860.

Rev. Edward Webb.

Worcester, Aug. 15. 1860.

Recd. Aug. 16.

Ans. Augt. 25.

New London 24th Aug. 1860

Rev. R. Anderson D.D.
Sec. Sec. of A.B.C.F.M.

My dear Brother,

I wrote you from Worcester in reply to yours of the 8th inst. respecting the report of the com. for the Madura mission, proposing to visit Boston during the present week for that purpose — Perhaps that letter did not reach you — If I do not hear from you in reply to this I shall conclude you have made other arrangements respecting that report.

I reached this place with my family in safety on the 21st inst —

May I request that the usual appropriation made to the children of missionaries left in this country be made for the present year

to two of my children who are soon to be at their new homes.

I remain most respectfully, yours

E Webb

473

New London 28. Aug 1866

Rev. R. Anderson D.D.
Sec. to A.B.C.F.M.

My dear Brother,

I will endeavour to be at the Missionary house early on Thursday morning, please to have the documents &c for me that I may get to work as soon as possible.

It is for Mary E., and S. Ellen that I asked the appropriation as you suppose —

Very respectfully yours

E Watts

Not official

New London 4th Sep. 1860

My dear Brother,

I have consulted the letter of Mr Rendall to which I referred in the draft of the report, and find that the statement to which I alluded are as I then supposed. He says "I think you will be interested in hearing of the reception of a new class in the Seminary taken from our day, and village schools. We voted to receive a class of 15. Thirty one boys came to enter the Seminary, & the committee after examination received sixteen" &c And further on, respecting contributing to the emergencies of the present year: he says "We have been calling upon the native Christians for contributions to the American Board for the Jubilee year, & you will be glad to know that most of our stations have given from 40 to 60 Rs" — So that both references as they occur in the draft admit of being intensified a little.

Your allusion to a remuneration for the small service I was able to render reminded me that I had spoken to you on pecuniary or financial matters, in my first interview with you; I hope you will

nversation intended to suggest
. Nothing was further from
; further from my wishes -
a service, however small, he
e is the very best compensation
of my presence as I would
were he living. I have never
now seriously from deficiency,
reason to think I ever shall;
w to have any further care or
I can truly say I never had a
ving than now, and never has
withstanding that pressure here
lly it is the same as that in which
hich I may say "I have all things"
I was reading that passage in
ich Paul reminds them - "all things
or things to come" &c - If we have
what else do we need - I must
and whilst Christ is Christ to me"
n also freely give us all things"
e have need of all these things" -
that I am in respect to all these
for than most of my brethren,
have "enough & to spare" - & the
time will be quite relieved.

I found my dear family well
my return. Wife unites w
to Mr Anderson.

Most truly an
E

3.
2.

475

New London 6 Sep. 1860.

Rev. Rufus Anderson D.D.

My dear Brother,

The letter of Mr Rendall's from which I quoted was one to me - I did not bring any official letters with me - but returned, as I supposed, all of them to you the morning I left. I do not remember seeing the letter which contained the vote of the mission respecting the Normal school Teacher, nor that containing the vote respecting the female teacher. The letter containing the vote rescinding the former respecting the female teacher was there, it was in Mr R's handwriting, I think, and was dated June - Yours

Most respectfully Yours

E Webb

The desk at which I wrote might be searched again

476

Missionary House
Oct. 2d 1860.

My dear Brother,

I am expecting to be disengaged, and ready for any service I may be able to perform until the middle of November. When I know more definitely your plan for the services to be conducted I can speak more decidedly as to how much I can undertake. I will speak with you as you request at the close of the meeting on this subject.

Most truly & respectfully
Yours
E W Webb

Rev. S. B. Treat.

Rev. S. B. Treat

Rev. Rufus Anderson D.D.
Secy to A.B.C.F.M.

My dear Brother,

In New Haven I spoke to you respecting the appropriation which it is desirable should be made for the completing the house at Pelney, as you may not remember the history of that matter I have thought it important to say,

The usual appropriation for the building of that house was made at the same time that the appropriation for building Mr Capron's house at Máná Madura was voted. In 1858 the building of both was suspended on account of the financial crisis. ~~Last year~~. Mr Capron's house is now nearly finished by another vote of the Committee — on account of my absence, and the necessity

for some one to reside in Dindigul Mr White house at Pulney has not been recommenced;

It seems important that the whole sum needed to complete the house should be granted; for if only $1000 are appropriated, Mr W & family must continue to live in the Dindigul house for a long time after our return, which will be undesirable on his account, as well as on our. Could not $1500 be at this time added to the appropriations for this purpose?

Saw in correspondence with a gentleman now at Andover respecting the Normal school work in our mission.

Very respectfully

E Webb

New London 5th Nov. 2d 1860.

Rev. Selah B. Treat

Secy to A.B.C.F.M.

My dear Brother,

I have engaged to be with Mr Wood at conventions to be held during the 3d week of this month. I had intended to visit St Louis for the purpose of taking my little girl to her new home, early in December; but will defer it if you desire me to do so.- I will select the schools to be named as desired by Mr. Tucker.

I was yesterday at Plainfield, according to the appointment made when the Consociation met there. I find they desire greatly to have a Missionary Convention in that County, either at Danielsonville, or Putnam, and I have advised them to correspond with you on

subject.

Tomorrow I go to Greenwich, Mass to visit my sister & shall remain there for about a week unless imperatively needed elsewhere. I have an engagement here in New London for the 5th Sabbath of this month.

Truly & respectfully Yours
E Webb

New London, Nov. 5, 1860
Rec'd Nov. 6.

New London 6 Decr. 1860.

Rufus Anderson D.D.
Secy to A.B.C.F.M.
My dear Brother,

Yours of the 3d Instt., and Mr Gordon's written at your instance, respecting the sailing of next vessel to Madras &c were duly received.

The hottest months of the year in Southern India are April, May, & June. It is undesirable to arrive in India in these months. Four months should always be allowed for the voyage, and one for the stay in Madras, and the inland journey — in all five months. If reference is had to the heat only, the best months to sail in would be from March on to October. June and July are not desirable months to set sail in on account of arriving in the rainy months. I would rather sail in February than in October or November, as the former would bring us there at

the commencement, and the latter at the close of the hottest season of the year.

I should much prefer to sail in March, though we could make arrangements to sail a month earlier – but it would not be possible for us to leave in January.

Will you be so good as to inform me to what amount I must limit my expenditures for outfit. If it were within $350 or $400, we should see the necessity for a greater restriction than is desirable –

In a month or so I shall make a application for an appropriation for my little boy,* who will be left with his Aunt in this city;

I enclose a letter received from Professor Samp respecting Mr Warren – which I will trouble you to hand to Mrs Treat.

Very respectfully & truly, Yours

E. Webb

* Edmund A. Webb.

New London Dec. 6. 1860.

Rec'd. Dec. 8,

Ans'd. Dec. 12.

Pub. Ld

Rev. Lelah B Treat
Sec'y to A B C F M

My dear Brother,

Enclosed is a letter I have recently received from Prof. Camp, respecting Mr Warren — I have not yet heard from Mr Northend — On Friday of this week I propose going to Easthampton to see a young man named Allen McLean who is recommended by Prof. Camp. I shall bear in mind your suggestions respecting the required qualifications.

Very respectfully, and truly yours

E. Webb

New London, Ct
6th Dec. 1860

481

New London 13 Dec

Selah B Treat

My dear Brother,

I have just now returned from visiting Mr A McLean of Easthampton, who is highly recommended by Prof. Camp of New Britain for our Educational work in Madura. I think he is impressed favorably with the proposition made to him, but can of course say nothing definite until he has had time for reflection & consultation with his friends. — He has a manual of instruction to Candidates — Please to send him one — Directing Allen McLean

Williston Seminary

Easthampton.

Very truly Yours,

E Webb

New London 15th Dec 1860.

Rufus Anderson D.D.
Sec'y A.B.C.F.M.,

My dear Brother,

I fear that in the absence of all reports and documents for reference I shall not be able to reply satisfactorily to the questions in your letter of the 12th Dec.

1st The church records, of an early date, are in almost every instance imperfect, but an effort was made after 1850 to ascertain the Whole number that had been received to the churches on profession, and you will find the result in some of our reports after that date, that item has been omitted from our statistical table for several years past.

2d Rev. F. D. W. Wars prepares for a work on the Parables of Christ 12 mo about 150 pp. also a little book of daily texts - 32 mo -

Rev. R. O. Dwight translated Gallaudet's Child's book of Natural Theology -

Rev. W. Tracy, has just completed a work which contains a System of Theology to be used in the Seminary translation of Hopkins's Divinity, I think, but you will find reference to it in the last annual Report

Rev. G. W. McMillan prepared a small work on Popery which he called "Light of truth". -

I first translated Cogswell's Theological Class Book then the book of Hymns, Chants, & Sacred Lyrics 8vo 362 pp - an edition of 2000 was sold, and another of Lyrics only, (that is of hymns in Tamil metres) was called for & has passed through the press since I left India. The Tamil Quarterly Repository which I edited contains the first part of a Biblical & Theological Dictionary by Robert Adam - The other works which appeared in the serial form were compiled or translated by me with native aid.

They are - "Watts on the Improvement of the mind"
History of the Christian Church, I took for the
basis "Mosheim's Ecclesiastical History" - the work
in Tamil is as large & perhaps larger than that.
Dr Olmsted's Natural Philosophy, as far as Hydro
statics; the illustrations were got from this Country
Errors of Romanism, intended to be thorough, &
full, from Elliot's great work.
Abridgment of Robinson Crusoe,
do of Dr Robinson's history of Columbus
Edwards' history of Redemption was nearly complete,
when I left, and will I trust be finished on
my return - I may have omitted some that
should be noticed. I have to trust to my memory
alone. Quite a number of tracts and school
books have been prepared by us, and one
perhaps worth separate mention is called
"Catechist's Hand book", a system of Theology - in

bonds of scripture, with short explanations & questions to be used in instructing the Congregations, (in the Quarterly

5th It is impossible to determine accurately the whole number of different pupils in the schools. no record has been kept, The whole number at the end of each year is reported in the annual reports of the Mission; The Jaffna brethren have on this basis which is the only one they have to calculate on, given the probable number of different pupils, I would suggest two years for each pupil in the common schools & three years for the Boarding schools - You will find in the printed Abstract of the 25th annual Report the whole number in the Free schools for Heathen for the 18 years of their existence This total divided by two would give you an approximation to the truth - In the same way divide the whole number reported in the Boys & Girls Boarding schools by 3 - In 1857 one hundred & eighty four students had been admitted to the seminary.

The number of Girls in the Common schools is given in some of the Reports only, from the proportion observed in those reports perhaps some calculation might be made for the rest of the time. - You can, of course, refer to the reports of the G. B. Schools at Dindigul & Madura - the results are in tabular form in the 23rd Report before referred to. The facts respecting the Congregations may be also ascertained from that Report - and only there. Much labor was bestowed on those figures, collected from Manuscripts, Church & Congregation records found at the stations, the annual Reports printed in India & from those of the Board -

I should have to go into this matter for you, and on my return from the west in the middle of January will do so if you desire.

I am thankful to the Committee for their appropriation of $750 for our Dept.

At some time, before long, when it may be convenient to you to do so, please to ask for my Son Edward Allyn the usual annual appropriation to commence from March 1st 1861.

Very truly, and respectfully Yours

E Webb.

483

New London 17 Decr 1860

Rev Selah B. Treat,
Secy A.B.C.F.M.,
My dear Brother,

I will visit Montreal on my return from St Louis, and it will afford me much pleasure to do so – my former visit was a very pleasant one, & I shall be happy to renew those social, christian, Missionary Conferences which I enjoyed so much on that occasion – I suppose in your letter to Mr Wood you have specified the time of the meeting &c.

Very truly & respectfully Yours,
E. Webb

Rev. E. Webb 484

Rec'd Dec. 21.

New London 18th Dec 1860

Rev Lelah B. Treat

My dear Brother,

I am sorry to inform you that Mr McLean declines entertaining the proposition I made to him to go to Madura as you will see by the inclosed letter just received - I shall make inquiry on my way to the West, and trust I may be directed to the right man.

Most sincerely yours

E Webb

P.S. I suppose you are in receipt of my letter of yesterday in answer to yours respecting Montreal, I see nothing to prevent my going in January. Please to continue to

direct all letters to me in
New London, Mrs W will
hand with them to me without delay

E H

485

East Hampton, Mass.
Dec. 17th 1860.

Dear Sir,

I have delayed writing you on the subject you proposed to me, because I felt that I was unable to express myself, with any degree of certainty upon either side of the question. I however now feel that my present views will continue, and that my decision, which is in fact made, will not change. I have made the position a subject of prayer and thought, and have looked at it candidly, have written and received a letter from my mother on the subject, and yet do not feel that I am the one for the situation, and that it is my duty to accept it.

Did I ful that it was I shou
think differently. I wish you
look for some one else. and h
you may be successful in secur
the right man.

Very Respectfully
Allen McLe

Edward Webb, Esq.,
New London, Ct.,

Rev. E. Webb 486

Rec'd Feb. 11

New London Conn.
9th Feby 1861

Rufus Anderson D.D.
Secy A.B.C.F.M.

My dear Brother,

Your letter respecting the sailing of the vessel &c is just come to hand.

You inquire about the ages of our children — We take with us two the eldest 5 years — and the other 8 mos.

We shd prefer to have them both with us in one cabin if there shd be one of sufficient size, but if not I cd take one with me and then W the other in two staterooms of smaller dimensions —

But I expect to be in Boston on Wednesday next in the evening & can speak with you about

that and other matters.

Mrs Webb is just now suffering from a severe cold affecting the lungs confining her to her room & much of the time to the bed, I have this morning been to ask the advice of the Physician — I hope it may be soon relieved and do not apprehend it will prove serious or long continued.

I leave to day for Springfield where I spend the Sabbath, and be in South Hadley on Tuesday and spend Thursday & Friday in Boston; Wife will not be able to attend to any purchasing, or outfitting &c so that I shall do all that in advance, & leave but a day or two's arrangements to be made in B. at the time of sailing —

It is particularly pleasant to know you are able to secure

passages in so good a vessel,
— with a pious Captain also —
How unworthy am we of all
these merciful provisions, this
gentle treatment at the hands
of our God — Pray for us that
we may be more faithful for the
rest of our mortal life.

I have left my little Ellen at
her new home with my bro & sister
in St Louis, The sword goes deep
down into the soul when we em-
brace these persons yes for the last
time, but we try & put a good
face on it.

I had the pleasure of meeting your
dear son Edward, in Chicago, called
at his house & looked in to his neat
little church, met his wife, and
loved them for your sake —

As the time of our departure
draws near though we do not
shrink, we find it necessary to go

often to our Refuge & strength —
and yet I wo^d not but go — for
all the world —

very cordially Yours
E Webb

Ship National Eagle, Indian Ocean -
20th June 1861

Rufus Anderson D.D.
Sec'y A.B.C.F.M.

My dear Brother,

Thus far we have been greatly prospered on our voyage; and we are anticipating reaching Madras within a few days. We have not encountered any severe storms, and the winds have been generally favorable. We have been delayed longer than was expected at this season of the year, by calms and light winds. We held the fair wind which carried us out of Boston Bay for more than a week; for more than four weeks after that the winds were what sailors call light, and baffling, so that our run to the line was unusually long; from the Equator to the meridian of the Cape of Good Hope we were highly favored & I may say the same of the run for 40 degrees further on; When 14 or 15 degrees south of "the line" our fair winds again forsook us and our run northward has been slow & laborious. To-day we have been 101 days out and we have at the least four days work before us.

I think I may say on my own behalf & on the part of Brother Scudder that the voyage has been a pleasant one, certainly as pleasant as such long voyages usually

are. The ship is all she promised to be; our ac-
-commodations have been sufficient & comfortable, better
even than those of the English passenger vessel in which
we returned from India. The food has been good,
in sufficient quantity, admirably cooked, & served
with more more than usual cleanliness. There has
not, of course, been the profusion and variety found
in regular passenger vessels, but that was not expected
or desired. The Captain is, in some respects,
what he appeared to be on shore, a plain man, of good
common sense & general intelligence, but without any
pretensions to cultivation or refinement. We have found
him to be an experienced, and careful yet energetic sea
-man & master — At the beginning of the voyage, he
made provision at our request for one service on Sunday
which the sailors are permitted to attend; but he has de
clined making any effort to induce them to do, and ex-
pressed doubts whether they derive any benefit from
preaching. He is not favorable to our having much
intercourse with them, though he granted permission to
us to distribute books, and instruct them on Sunday in
their own quarters. — This the Younger brethren generally
do whenever the weather permits. Family worship
is conducted regularly morning and evening and the

little after Cabin, and on Sundays Evenings we add to that exercise the reading of a sermon.

Our most unpleasant experience on board this vessel has been the terrible profanity of the mates and others — This seems not to be at all restrained on account of our presence, our ears are every day saluted with oaths, and cursing. I have never sailed in a vessel where swearing was permitted on the poop, or in those parts of the vessel frequented by passengers, and this is now the ninth long voyage I have made in as many different ships — We have been often driven from the deck to our state-rooms by this profanity, and even there have not been out of the hearing of it. Besides this the first mate is a very angry & cruel man. Occasionally he treats the sailors with great barbarity: the worst of all has been that the Captain justifies the mate in these acts of cruelty — & not until within a few days have we known of his making any effort to control the profanity.

The younger brethren, & their wives have spent much time in the study of Tamil. I have heard recitations from them nearly every day, and I think they have made good progress.

// Will you here allow me to make one or two suggestions, the results of my observations on this voyage and previously 1st Young missionaries, under appoint-

ment", or those looking forward to the missionary work should be advised not to spend time in the study of the language before embarkation for their field. This observation entirely coincides with Mr David Scudder's experience & views. 2d. Every provision should be made for a commencement of the study of the language on the voyage, & it would be well to embrace this in the instructions usually given. It is especially desirable that some preliminary instructions for a few days, in pronunciation, should be given by some returned missionary. This is of course unnecessary when one acquainted with the language is to form one of the party on the voyage. Every missionary company should be supplied with 1 Tamil & English Dictionary 1 English & Tamil (Bro. Spaulding's) 1 Tamil bible & 1 or 2 Testaments — Jones Tamil Hand book — one copy for each of the company male & female. A supply sho^d be kept at the Rooms — say 3 or 4 Dictionaries of both kinds, & a dozen Hand books. One member of each company might be requested to see that the number of books furnished to the party is returned from Madras. 3d. I would further suggest that the instructions or advice usually given to new missionaries when they embark, respecting their conduct on board ship should be in no case remitted on account of the presence of an older missionary. 27th June, Madras — As the mail is now up to night & I have much preparation to make, I will simply say — We arrived yesterday in good health & spirits — Most respectfully Yours

E Webb

Rec'd. Aug. 15. 1861.

Rec'd. Sept. 28. 1861.

Madura September 1861

To Rufus Anderson D.D.
Sec'y. to A.B.C.F.M.

Dear Brother,

On Saturday, the 14th September, a meeting was held in the church at Pasumalai, which has not been equalled in interest, and importance by any in the previous history of the mission.

It was attended by all the missionaries, and by the Native Pastors, Catechists, Readers & Schoolmasters who had assembled at their usual annual convocation.

The ~~spec~~ particular meeting referred to was for prayer & exhortation, it commenced at 9½ A.M.

Two days before, a letter of Deacon Moses describing the scenes which occurred at an assembly of Christians in the Nestorian mission when they contributed liberally to the necessities of the parent Society had been read in the presence of all; and at a prayer meeting held on the following day it had been suggested by one of the missionaries that the debt of the American Board could probably be paid off by the Christians of the Madura district only, were all of them to contribute in the same spirit, were the women and children to bring their jewels, & the men their money & their goods, as in the days of the

Apostles. At the commencement of the meeting I am about to describe the native brethren were again reminded of this ~~native brethren~~ subject & invited to speak & pray.

A seminary Teacher immediately rose and offered prayer for the presence & special influences of the Holy Spirit.

Another of the teachers then introduced, in a few words, the subject proposed — "The duty of coming to the help of the American Board in this time of need" — "Let us do it" he said "our blessed Lord will repay us double for all we give." A missionary then remarked — "The promise is not two-fold but a hundred-fold not in the same, to be sure, but a hundred-fold more in kind, — in the like; it may be, or in better.

Upon this a Catechist of Battalagundu rose and said, "I wish to help the Society, I will give $1.75" This amount is equal to his salary for half a month.

Paul, an aged catechist, who receives in compensation for his service only $2.50 a month then said "My family is large and expensive, I will cheerfully give 50¢ — I wish I could give more" — Before the close of the meeting he added 25¢

A catechist in charge of a congregation in the Tirumangalam district where the Spirit has recently been present to bless & revive the people rose, and taking off his silver girdle laid it upon the table as an offering to the Lord.

A catechist from Dindigul then said, "I have five children, two are in heaven, for the mercy of God in sparing the life of

the other three I wish to give as a thank-offering to the Lord three Rupees". Shortly afterwards he rose again and unhooking his silver waist-chain, presented that also, at the same time remarking, "When the Deputation from America were here my brother did the thing I am now doing, and I verily thought he was mad. How wonderful is the operation of God's Spirit.

According to the custom of the country some of our helpers wear jewels in their ears, they are of gold, either plain or set with pearls & precious stones; they also not unfrequently, wear rings upon their fingers, these are either of gold or silver. There are here, no savings banks, as in our country, on this account they, not unfrequently, invest their little savings in this way. They have a marketable value & are readily sold. A man's entire personal property is often in the shape of jewels for himself, his wife, & children.

A seminary teacher said I used to wear a pair of earrings; they have been long laid aside, I now give them to the Lord.

A young man, recently married, came forward and gave two gold finger rings - they may be worth $2.

Another man rose and said, "I will give $5.50 which is one twelfth of my yearly income; I will also give a pair of ear-jewels; he then took them from his ears and laid them on the table.//

A catechist from Periyakulam who had ~~formerly~~ previously given

$1.25 now took off his silver ring and sent it up.
Pastor Seymour took off his ear-jewels & presented them. They are valued at $2.
A Madura catechist also gave a pair of earrings, & subsequently added 50 cents in money.
Antony, a boy studying in the Seminary, said, "during vacation I earned a little money and saved enough to make this ear-jewel, it is only worth 25 cents; I give it; I never dreamed even that I should do this thing". Another boy named Isaac said "My mother has just had one made for me; I have not seen it yet, but I wish to give it". His father who was sitting by his side said "That's right, boy".
A catechist of Mandapas-álai first gave a ring, and 25 cents in money; after a little time he added $1.50, another man from the same district gave a finger ring, and another, an earring, and still another, two silver finger rings.
A helper who receives a very small remuneration & who has been in the mission employment so short a time that he has not had opportunity, or means to procure, the little articles of furniture usually found in a native house, said after alluding to this fact "I cannot refrain from promising a Rupee from the first money I may receive for my service, shortly after he said he felt constrained to pledge himself to another Rupee, & before the close of the meeting he had resolved to give a third, making in

all $1.50. He earnestly cautions his brethren against keeping back part of the price like Ananias & Sapphira.

A pastor wished to give $4. a sum which is within 50 cents of an entire month's salary.

A poor catechist who had been assisted in pecuniary distress a few weeks since gave 50 cents. As he was connected with my own station I asked him after the meeting whether in such circumstances he thought it was quite proper for him to give. "We will save it out of our food" he said – "But your wife is not here, she may not feel as you do" – "I will tell her", he replied, "these wonderful things, and persuade her; do not object to my giving".

A man in destitute circumstances connected with the Madura station said "I do not know what is going to happen to me. The future all looks dark as to the means of support; I am truly sorry I have no money, or Jewels, but I have in my house a cot worth about a dollar, that I will most cheerfully give".

A catechist who had before given a pair of Ear-jewels said "Some time since I gave a whole month's wages, $5.50, to assist the parent society. I now desire to give the same amount again, for I have learned how good it is to give"

One of the missionaries then rose & said I have recently made a donation to the society of $25 I will now add another of the same amount.

Another missionary wishes to give $25 as a thank-offering

for God's mercy in permitting him to return after an absence to his field of labor.

Joseph of Tirumangalam then said he wished to give the value of a brass lamp-stand which he supposed to be worth $1.50. He subsequently rose and said, he was afraid he had estimated the lamp stand too low, and would add 25 cent." He remembered the caution about Ananias & Sapphira.

Two or three heathen schoolmasters from the Tirupuvanam station gave 50 cents each.

A missionary who had during the meeting given $25 wished to double his donation.

A poor man from Periyakulam, desired as he had no money, to give a calf which he valued at $3.50. Another from the same district gave a sheep, & a lamb, and still another from Sivaganga gave a lamb.

A poor shoemaker from Mandapasálai said "I have come to this meeting at some expense to myself, so that I can only afford to give 12 cents". He also said that he had in his house a large leather cushion made by himself for the Christians who visited the place; he would give that; it was nearly new, for he had never used it himself, but kept it for the comfort of his brethren; In this time of need he would sell it, and give the money.

A catechist from Mélur, named after the governor of Connecticut said "I belong entirely to this mission and to the American Board,

Every bone, joint, & muscle of my body, every power and faculty of my mind and heart, I will do what I can; here is seven Rupees".

David of Mandapasálai said "I have not much money, but I have a fat sheep, worth 75 cents, I will give that; and besides I have a Rooster worth 6 cents; I vowed to give that to the Lord when my child was baptized; I will give it now". Another poor man named Abraham said "I also have a rooster. Some time ago it was badly hurt by a stone that a boy threw at it; I vowed to give it to the Lord if it should recover; it is all right again, and I give it now". This started up still another man who wished to give a fowl worth 12 cents; "here is a part of the price" he said, handing up 3 cents "I will give the rest when I go home".

A catechist of Tirupúvanam said "I have a black cow that will calve soon, I bought her when she was a calf of a man who was taking her, according to the custom of the country, to the Brahmans (for all black cows are given to the Brahmans) I have fed and trained her in my own house with great care for several years. The cow is worth $7.00 - I will give it now.

A missionary who had recently arrived then expressed his wish to give a thankoffering of $25 for God's goodness in bringing him safely to Madura. Another brother gave the same amount, and still another who had recently given added $12.50.

Joseph of Tirumangalam, who gave the brass lamp stand rose

again and said "My sister is going to be married soon, I have made up my mind to save something out of the expenses of the wedding to help our beloved Society.

One poor Catechist from Pulney gave 75 cents, after a little while he added 25 cents more; his heart was not even then satisfied what more could he do? - just then he remembered a fowl he had at home & rose a third time to say he would give that it was worth 12 cents; Not long after it occurred to him that he had 6 cents tied up in the corner of his cloth, reserved for the expenses of the way he got up again to beg us to accept that; There was also a small copper coin, worth 1/2 cent; he had found it by a tank, but as it was much defaced he had feared it would be useless so had not offered it; after waiting a time and observing his brethren around him still giving he rose and said "perhaps it will pass do not refuse it". Still his heart was full & running over, he had no more money, so taking off his turban he sent it up saying - "It cost me a few days since 75 cents, it has been washed but once, please to accept this also".

Shadrach, a catechist of Mandapadálai, who had twice before given in his own name, now wished to give a small donation in the name of his wife, he would give two chickens worth 9 cents. Another said, "I have some fowls at home which are worth 50 cents I will give them"; Another who had before given $2.50 gave a cloth which he had just purchased for 75 cents.

A good many present gave the remuneration they are accustomed to receive for an entire month's service, very few gave less than half a month's salary. The list of donations made on this occasion contains the names of 125 native brethren, who subscribed in money 251½ Rupees, and in articles of second hand wearing apparel, household furniture, domestic animals &c about 73½ Rupees a total of 325 Rupees which is an average of a little more than $1.25 for each individual that gave. The donations made by the missionaries present bring up the whole amount given at the meeting to about $325.

All this, I should remark, was unpremeditated, unexpected. Two and half hours were spent in these enthusiastic demonstrations of interest. The Divine Spirit was evidently with us. We now looked up to our blessed Lord begging Him graciously to accept our offerings, and to help us to regard them in an humble, thankful spirit.

It was proposed by the chairman to bring the meeting to a close and to commence the usual exercises of the occasion — the recitation of lessons & the hearing of reports from the stations; A sentiment which seemed to be very general was now expressed by several that these exercises should be suspended & opportunity given for prayer, and exhortation. Permission was of course granted. Two or three persons immediately commenced to pray, one who had just before made most liberal donations proceeded

he was followed by four others before we rose from our knees. These prayers were all short, fervent, and appropriate. After singing a verse or two to the Holy Spirit,

Mr Noyes said "There are many Christians in the congregations who are praying for us; I believe these things are given to us in answer to their prayers. At Kambam there are pious women praying for us; When the catechist and his wife left them to attend this meeting they sent them on their way with much sorrow & many tears, and assurances that they would daily pray for them during their absence".

Mr Taylor said "I cannot but regard this as the beginning of a better and brighter day. We have waited long for it. During all the past history of the mission we have been giving, you have been receiving; now for a recompence of the same. We rejoice in the first-fruit, what joy will there be in the great in-gathering, and when we shout the harvest-home".

The catechist who had first led in prayer now rose to speak, he was much affected and spoke in tears, "Will not He who gave His son, His own dear son, give us His Spirit too? Is He not our Father, ours, as well as His, Will not our Father who gives us His holy child Jesus, give us His Spirit?

A seminary teacher spoke of the love of Jesus to us, and of our obligations to Him - "The question is not 'what shall we give Him?' but rather 'What can we withhold from Him?' - We

will give Him our money, our jewels, our wealth, but let us not withhold what is more precious to Him than all these — our own beloved children; let us give them to Him; let us consecrate them to His service, & train them up for that, not for the world, for its wealth or honors; Help us, Lord! Come in O blessed Spirit! Come in; now are our hearts open. They are wide open to thy gracious entrance. We have been avaricious, & covetous, the christians of our congregations have followed our example, they and our wives and children have given nothing. Our giving hand has long hung useless, and withered by our side; now at the word of Christ, we stretch it out, and it is restored whole as the other". //

Mr Burnell said "Be on your guard or you will lose these good impressions, and the influences of the Spirit, you will lose them before you reach your congregations

// In reference to the Parent Society, a catechist rose & said. "How will our Mother rejoice to hear what her children have done to day! Rather should we say How much will Jesus, our Saviour rejoice! Will he not remember His promise & send us His Spirit now?

Another said, How weak, & dark have we been, how wretched has been our state! Now He comes near to us — this is our chance — now is the time; — are we in earnest? If so, let us go and prove it; let us prove our sermons by our life.

Another catechist said, "I want to go about and preach more than I have hitherto; I have not been able, from lameness, to walk to the villages for this purpose. I feel better now. I have not been able to walk more than a mile or two in a day. I think I can walk 10 miles now; and I am determined to do. Whenever I have visited distant villages I have received from the mus an extra allowance for my travelling expenses. I resolve here not to receive it any more. God shall give me my "batta".

A catechist of Trimangalam said, "This day is a day of wonders; I have never before seen such a sight as this"; Turning to the missionaries who were sitting around he said "Beloved Fathers! be joyful, be of good courage, you shall see greater things than these; Praise God, let us all praise Him, All, All

The meeting had now continued three & half hours; it was time to close; The business of the Native Evangelical Society had to be attended to. We sung the Doxology in Long Metre, and the meeting was dismissed with prayer.

It had been intended to commence the business of the Native Evangelical Society after the usual half hour devoted each day to prayer & praise. It was now 1. P.M. and with the exception of a recess of 5 minutes, the meeting had been sustained with earnestness and enthusiasm during all this time.

The following day was the Sabbath. It passed without

any incident of remarkable interest, except that in the evening of that day a dear babe in one of the mission families was taken to be with Him who said "Suffer the little children to come unto me". Early on Monday morning we all accompanied it to its quiet resting place. Such a procession of Christian people had never before been seen in this heathen city; there were all the missionaries, and more than one hundred native christians.

When we returned the exercises postponed from Saturday were commenced - When the special reports from the stations had been made, and the examination of the catechists in their studies was finished, at the earnest request of the native brethren a prayer meeting was appointed to commence at 3½ P.M. Then the scenes of Saturday were repeated with some incident which if possible exceeded in interest those of that ~~previous~~ occasion. ~~Saturday~~. The children of the Girls' Boarding School were present, and a number of adult females. The meeting was opened with prayer and singing: immediately after these, a woman stepped up to the chairman with a note from her husband, & at the same time emptied from a cloth 50 Rupees upon the table, thirty of which were designed for the Board, and twenty to help in rebuilding a church for a large Congregation in the Tirumangalam district. Many of the wives of catechists and private christians either residing or visiting in Madura

brought their Jewels, and others who had given on Satur-
day wished to add to their subscriptions on that day.
Little girls were then seen coming to the table bringing
their nose jewels, Earrings, and cents - The value of all
these contributions was not indeed great in the eyes of
men, perhaps did not amount to $150.00. I must however
leave the full particulars of this meeting to be given by othe
for this letter is already too long. These truly Christia
demonstrations have greatly cheered our hearts, and strength
-ened our faith; May this plain recital of them
lead our dear brethren & sisters in America to a more
hearty faith in God's work & to a more entire consecra-
tion of themselves & their substance to His service.

Remain, My dear Brother
Very respectfully & truly Yours
E. Webb.

Mr Cadwallader Colden
Rev. Rd Gordon
Toronto
Upper Canada
Rec'd Nov. 16 1842
Ans.
1691

P.S. I hope Mr Rendall will forward you a parcel of
the Jewels given on this occasion that Mr Heat may
make use of them in his presentations. Mr Gordon
will, of course, calculate on the amount only as he
receives official notice from the Treasurer of the mission
of the ~~amount~~ sums actually collected. I may add that this
letter has been read before the mission & approved by all the
brethren.

489

Dindigul 5 Feb 1862

To Rev Sela B. Treat
Secy ABCFM

My dear Brother,

The inclosed Jewels were given by our native Christians at the meeting of the mission in Madura in September last. They would have been sent to you before this time, but have been detained in order to receive some that were promised that have not yet reached us.

you will perhaps
remember the account
I sent of that meeting — I
have felt that you could
make these rings & go a
begging & put a tongue
in every one of them, that
made, even healthy sh
to rise — and give.

Most heartily
E H Roby

Dindigul March 4th 1862

Rufus Anderson D.D.

My dear Brother,

In this my first official report I am sorry to be obliged to inform you that my health is not good: I have suffered a great deal from my old trouble in the head. I cannot endure the fatigue of travel as I could some years since. I still hope that after a few months I may recover strength, and experience the benefit of my visit to America. Under any and all circumstances I desire to feel that my times are in His hands, and that He will do what is best for me and mine and for His church in this land whether with, or without my poor services.

I cannot report any thing of startling interest from my station. I cannot record a revival of God's work in the churches and congregations, or among the heathen. I think, however, there are still evidences of spiritual life. The blessed Spirit has not quite forsaken us, though we often "grieve" Him, and tempt Him to do so. I seldom visit a village congregation without seeing, among many things that look dark, and unpromising,

some evidences of the power of God's truth.—

Sept 7/ The Sunday before last I was at Karisal-patti a village 8 miles West of Dindigul — In this place we have a few Christian people — but there has been great Spiritual death, and scarcely any progress for many years — the catechist is superannuated and greatly wanting in energy — but as his family residence is there & as he is a good man we do not like to dismiss him. Just before the morning service I observed a good looking young woman with a baby in her arms come and take her seat modestly in the part of the church usually occupied by the women — This woman was the wife of a man who seven or eight years since had been a member of the church there but who, on account of persecution had relapsed — This woman, his own wife, had been most bitterly opposed to his conversion, & it was chiefly through her influence he had renounced his profession — It appears that the Spirit of God had been moving the heart of her husband, and for several months he had been praying that his wife might be converted, so that together they might unite themselves with the Christians — God had heard his prayers, the opposition of his wife's heart had been

subdued, and at last she had been induced to come to church - I asked her, on learning these particulars, where her husband was. She replied that he was at home, but would be present at the service - That morning he did not come - after the service I sent for him, and inquired if what his wife had said was true & if so, why he had not come to the service - He said it was all true, and that it was his intention to come but that he felt so ashamed of his relapse, and denial of the Saviour, that he thought he ought first to obtain my forgiveness for the dishonor he had done to the cause - when I assured him I should welcome him with all my heart and soul - the tears filled his eyes, and he said "I feel like going on my knees and begging the forgiveness of all the missionaries, and pastors & catechists. and of all the christians too" - He attended the afternoon service with his interesting wife & it made my whole soul to rejoice to see the humility & earnestness with which they listened - It is a pleasant circumstance that this man is of high caste, and in very good circumstances -

After the morning service a fine-looking man from a neighbouring hamlet, a head man & a government official in the village came to converse with me: on

the subject of Christianity. He had been evidently impressed with the truth of the doctrines he had heard through the catechist, and had read in the book he had received. I was pleased with the man's earnestness & apparent honesty. I urged him to remain until the afternoon service, but "he feared the people". I trust he is a true inquirer. I tried to direct him to Jesus. Now I have given you the hopeful & encouraging circumstances of that visit, and I have said that in the course of my labors in these little congregations I not infrequently meet with similar things. You know enough, however, of the nature of the work of missions among such a people as this, to make it unnecessary for me to add that there are many things constantly coming to our notice in connexion with our labors that try our faith, - many things that bring to light the power of Satan, the fearful vitality of evil habits, the feebleness of Christian principle, the ~~falacy~~ deceptive nature of the most hopeful professions. I cannot refrain from giving you the particulars of a recent case of apostacy which has greatly grieved and afflicted me since my return to my station. When in America I frequently referred in my addresses to the case of

"John the weaver" – You possibly remember the account of his conversion given in my letters at the time. He was employed as a catechist, and for a time was very zealous, and faithful: during my absence in America he became in one or two instances involved in disputes growing out of the "love of money". Within a few weeks after reaching my station I heard he had undertaken the contract for the retail sale of intoxicating drinks – Every effort was made to convince him of his sin, at first he promised to try and escape from his engagements – but finding that could only be done at great pecuniary loss he commenced to justify his course – His principal excuse was that "he had taken the contract of a Christian Government" – he acknowledged that no reputable person came to his store, and declared that he himself would not touch what he sold to others – but his conscience & heart had become hardened – He was suspended from his office & from his relation to the church. He immediately sent for his two little girls who had been for several years studying in the girl's school in Madura; he called in some of his heathen relations, paid a sum of money to be restored to the privileges of his caste, assumed the sacred thread which they wore, and the accustomed marks on his forehead. Shortly after these things had occurred one

of our missionaries visited the place where he lives — and saw heathen marks on the foreheads of the dear little girls. John requested the missionary not to enter his house, as he would defile it he having been restored to his relation to his caste. John's relapse was as notable as his conversion — He came out of the black darkness of heathenism and shone out brightly for a time and then as suddenly disappeared in ~~ha~~ a deeper night — God grant it may not be to him "the blackness of darkness for ever". John's wife was slow to follow him in his profession of Christianity; several months after her husband had given up (as we then thought) all for Christ, she said to me, referring to her husband's renunciation of heathenism, "this, Sir, is a sorrow that will never set". She joined the church on the sunday previous to my leaving for America — She has gone with him back to heathenism, as I am told. And now that family over whom I have rejoiced with a very great joy is no more part of the "household of God" — no longer are they fellow citizens with the saints — This is not a solitary case — several others have occurred since my return — and the "love of many" seems to "waxe cold" — so that I am sometimes much cast down —

But this is the cause of God & it will prevail, though we may not live to see its triumphs. // If we do not live to see Jesus honored among men, we shall, Oh shall we not — go to see him honored in Heaven — We shall there see the glory which he had with the Father before the world was, and we shall see Him adorned in His Mediatorial glory too —

I see from your letter to the mission accompanying the appropriations for the present year that you are expecting our Congregations & Churches to assist in the support of their catechists & schools &c — I doubt not that eventually they will relieve your treasury in this way, but that time will not, I fear, come in my day — They do now support their several pastors, by the aid of the Native Evangelical Soc'y: a sort of home Missionary Soc'y, sustained principally by those who receive their support from the Board — A little may possibly be done soon for schools by the converts themselves, but your finances will not be relieved thereby, for the call for Extension in this department of our labors will be imperious, & the small amounts our converts may give will not at all satisfy ~~even~~ that demand — I am quite confident your Expectations are in advance of our mission in these respects. But you will doubtless

hear officially from the mission on this subject. –

I need not assure you my sympathies are with you in your present struggles – I understand them better now that I have visited America & seen the churches in my relation to them as their missionary – I have been sufficiently with the officers of the Society concerned in raising the funds given, to enable you to know somewhat of your anxieties & labors in this department, and in these new & trying emergencies they must all be greatly enhanced. –

With kindest regards, I remain very respectfully, Thos. Webb.

Received May 5.

Pulney Hills 14th May 1862

Rev. R. Anderson D.D.
Secy to A.B.C.F.M.

My dear Brother,

Your letter accompanying the appropriations made by the Prud.l Committee to this mission for the current year was duly received. Extracts were immediately made and circulated in the mission; and the topics to which you call our attention have been freely, and earnestly discussed in the sessions of the mission meeting now in progress.

We propose, in this letter, to communicate to you, as succinctly as possible, the result of the serious thought and deliberation which, before and during the meeting, we have given to the vital questions to which you call our attention.

It seems scarcely necessary to assure you that we regard the training of our native churches to self-reliance and self-support as eminently important, and even essential to the prosperity and ultimate success of our mission.

We have for several years past kept this subject before us, both as individuals, and as a mission; and we think our churches have made some practical advances in this direction. Your letter inviting us to renewed effort, and suggesting the means, and mode by which the object contemplated may be best secured is seasonable, and valuable.

It has given a fresh impulse to our movements, it has been the occasion of discussions and deliberations which will, we believe, yield good fruit, it has led to the adoption and immediate initiation of plans and means which might otherwise have been delayed.

It is as encouraging to us to find that you sympathize with us, as it will be to you to know you have our sympathy and hearty cooperation in this important matter.

We are fully resolved to continue to urge upon our churches and Christian communities the duty of sustaining the institutions of the gospel among themselves, and we will introduce among them, for this purpose, the suggestions of your letter as far, and as fast as may be practicable. // If in any respect we differ from you, the difference, you will observe, has no reference to the principle, nor to the means proposed by you for carrying out that principle; it has respect only to time; and the questions which we have debated have not been "Ought our christians eventually to sustain their own religious institutions?" or "is it our duty to be training them with reference to this end"?, for there is no doubt in the mind of any one of us on these points, — but rather "When should we begin to require them to contribute to the several objects specified in your letter,

to Pastors, station and village catechists, schoolmasters, and schoolbooks"?, and "to what extent, or amount may we expect or require them thus to contribute"?

There are none in our mission who are prepared to advise the Prudential Committee as several brethren in the Turkish missions have done, whose words you quote at length. Whilst we admire with you, the "high, conscientious principles" on which they doubtless acted, and the self-sacrifice which the adoption of such a course would involve, we cannot but regard their suggestions as radical and even suicidal, as applied to our work. Were the Providence of God, indeed, "to compel us at once to throw the whole support of the institutions of the gospel upon our native Christians" we should regard it in a very different light. We think we also "should be able to labor on as hopefully and joyfully as ever". It is possible, however, and even probable that the very brethren who advise as they do with reference to the missions with which they are connected would approve of less radical movements in heathen countries, and especially in India, where the process of elevation and enlightenment is so slow, and laborious; and, on the other hand, it is possible we might entirely concur with them were we to view the subject from their stand point.

We do not, however, understand that you quote their remarks with entire, and unqualified approbation even in their application to those missions, and still less would you approve of their speedy application to the Madura and other Indian missions.

The question is not whether the disbursement by the missionaries of so much money for the support of the gospel among their converts does not result in <u>evil</u>?— but, whether the evil resulting from the sudden withdrawal of these funds would not be a much greater one?; whether the effect of such a retrenchment would not be far more disastrous?— we think it would. The pecuniary help we now render may diminish the motive to self-reliance, and self-support; but the premature, or injudicious withdrawal of aid would in many instances leave our infant cause so exposed and defenceless that it would soon perish of exhaustion. We have full confidence in the committee that they will move with all necessary caution and deliberation in the withdrawment of funds for the support of the native agents of our mission. And in so doing they will receive our cordial cooperation. We are prepared, as they suggest to proceed in "throwing all proper responsibility upon our people, even at considerable risk of consequences."

We will now endeavour to state, as definitely as possible, how far we have already advanced in this direction, and what advances we regard as practicable during the coming year. —

You have been informed of the existence among our Christians, for a number of years past, of a Society termed the "Native Evangelical Society". It was organized, and has been directed & supported principally by the native agents of the mission at all our stations. Its funds are now appropriated to the assistance of the churches in the support of their pastors. By the estimates for the ensuing year, you will observe that the Board will thus be relieved to an amount ~~somewhat~~ exceeding Rs 550. Excepting only the salary of Mr Henry Silva — the pay of all the pastors in the mission will thus be provided for.

At ~~most of~~ all the stations contributions are made every Lord's day, both in the station centre, and in the villages, which are appropriated, by our members, for various purposes connected with the worship of God, and the administration of the ordinances of religion among themselves. Special contributions and donations are also made in many places towards the repairing or rebuilding of their meeting houses, and school-rooms. All these objects were formerly provided for by the mission from the funds of the Board; At the present time they amount to a sum exceeding Rs 500 per annum.

You will further observe that for the year 1863 each missionary is pledged on the estimates for a certain sum to be raised, if possible, by the congregations towards the support of their catechists. This is a new effort, and we make it cheerfully at your suggestion. In future we shall be able, we hope, to state the amounts to wh. the congregations themselves are pledged, and we are quite sanguine in the hope that the amounts will be larger than we have felt ourselves at liberty to promise on their behalf, before definitely consulting with them on the subject. The committee will not think lightly of this beginning, on account of its smallness. Small though it be, it will not be raised without considerable effort on our part, and, in some instances, much personal sacrifice on the part of our poor people.

As the work of our station catechists is general, & somewhat secular in its character, and as they do not minister to any one congregation we cannot appeal to any to help in their support. Their entire salaries must continue to be paid out of the funds of the Board.

We do not think it prudent at present to call upon our people to assist pecuniarily in the education of their children in the common schools. for

1. It would induce many to remove their children

from the schools which would thus seriously suffer, and wo, in many cases, be broken up –

2. The parents cannot afford to give for the education of their children more than the value of the time which they spend at school. A child of suitable age to attend school can earn at least a cent a day, and this alone, in a school of only ten children, would amount to more than the wages of the schoolmaster. We would call your attention to the fact, that, in a great majority of instances, the parents of the children who attend our commony schools place little or no value on the education we give them, and permit their children to attend only from the pressure of the missionary's influence or authority.

For the same reasons we cannot, at present, ask them to purchase the books used in the schools.

For the purpose of assisting the finances of the Board, and bringing our native agents within the limits of the self-supporting efforts of the churches you suggest that it may be necessary to reduce, more or less, their salaries.

One of the brethren whose remarks you quote says, "they should be reduced to the wages of mechanics, with a third added"; were we to adopt this suggestion the average of the wages of our catechists would at once be more than doubled. Frequent references have been

made in the letters which have reached you of late from this mission to the rapid rate at which the cost of food & clothing, and indeed, all articles of domestic use is increasing. This has been occasioned 1. by successive droughts for a series of years; 2. by the vastly increased facilities for transportation, and export which has taken off the grain and other products of the soil to distant, or foreign parts and 3. by the increased demand for labor. The price of Rice, which is the staple, and which regulates the price of all other grains has within the last six or eight years increased 120 per cent. And cotton, of which all their garments are manufactured has within 15 months ~~increased~~ doubled in ~~value~~ value. – We think that there is every prospect of this state of things continuing. A series of good seasons for the cultivation of the land would not relieve it, for all the surplus grain would be immediately exported. It would be sent in larger quantities to Ceylon Burmah & other parts. The average salaries of our helpers has always been low; it is now too low; they are suffering from this cause. It has become imperative upon us to raise the rate of pay of all our agents. – It would be an injustice to them to refrain much longer, and it would be disastrous to our cause. They could not, if they would remain with us. They could easily obtain a competence

elsewhere; those who could not would generally be the least valuable of our agents.

It remains for us to notice two or three incidental points in your letter.

In the estimates sent by the mission for the current year Rs 856 was asked for itinerating, which was accordingly appropriated by the Committee. At the same time the amount estimated by us as necessary for traveling (which includes journeys on general mission business, tours in the stations, and visits to the sanitarium) was cut down Rs 2000. We could not feel it would be well to suspend our touring within the limits of the station districts, or to relinquish our visits to the health station in the hot months in favor of a new & supplementary mode of labor — and one of these must, if necessary, have been given up had we applied the grant as voted by the Committee. We have reluctantly relinquished the itinerating plan for the present, and transferred the grant — to the general head of travelling. The deficit of the appropriation, amounting to 12 or 14 hundred Rupees was obtained by trenching upon our already diminished appropriations for other objects. We are still desirous of prosecuting our plan and have asked for the same amount as before, in our estimates for 1863. We trust the Committee

will be able to grant us the money, and we will cheerfully undertake the labor

We learn from your letter that the Committee have passed a resolution requiring all sums given to aid the missions, by friends on mission ground, to be made known to the Treasurer of the Board, and acknowledged by him among the other receipts.

We have not made our appropriations in strict and literal accordance with this resolution.

Your letter inclosing the appropriations to the mission for the present year, and this explaining them, were not received until after the close of our annual meeting, at which meeting it was necessary to make the division of the appropriations to the several stations. In the absence of any communication from you we took our own estimate as the basis, deducting 4000 Rupees, on account of the present distress, minus the sum which we had been informed had been contributed in this country, (and which, as we understood, was contributed for the very purpose of preventing retrenchment in our operations). It was provided, however, at that meeting, that when the Secretary of the mission should receive the ~~list~~ statement of appropriations from you, if further reductions were required, he should make a fair and equal division of the amount

and inform each of the brethren to what extent it would still be necessary for him to retrench. In this calculation the Secretary, being then in receipt of the resolution referred to, applied it as rigidly as seemed to be possible in the circumstances; and it is our belief that at the close of the year the Treasury of the Board will, if not directly, yet indirectly, be credited with the entire sum contributed in this country to assist our mission.

We have been informed by Mr Chester that he has written to you declining to act as Physician to this mission. We are not satisfied with the force of the reasons which have brought Mr Chester to this conclusion, and are still prepared to welcome him in accordance with our resolution and invitation.

If he however remain still of the same mind & the Prudential Committee should, in view of his reasons, concur with him, or be disposed to accept his resignation, we most earnestly desire that Dr Lord should be immediately sent to us, and we especially urge it, as we have reason to believe that this appointment would be in accordance with Dr Lord's preferences.

If, however, he could not be spared, we beg that no delay may occur in efforts to secure for us the services of some other

medical gentleman.

I remain, my dear Sir,

Most truly & respectfully yours

(on behalf of the Mission) E Webb

P.S. This letter has been approved by the unanimous vote of the mission. EW

Surrey Hills Mission May 14. 1862.

Rec'd. July 31.

Ackd. Jan. 2. 1863

Mr. Clark. Resp.

Appointed etc.

1863

Dindigul February 1863.

Rufus Anderson. D.D.
Sec'y A.B.C.F.M. —
My dear Brother,

I think I have not written to you since the death of my little daughter in July last. She was taken away very suddenly, during my absence. I returned, however, in time to see her, and with my dear wife to follow her to the grave. We have the consolation of a good hope, resting on the evidence furnished by her life that she is with the Saviour. We have too very sweet reminiscences of her. She had a truly missionary spirit; We continue to receive testimony almost daily — from the native friends who visit us, of her childlike yet considerate, and affectionate attentions. She was conscientious in her efforts to interest and instruct the native children about the house, and the servants of the family. With most of these efforts we have been made acquainted since her death. In the absence of our elder children, you can imagine how much we miss the dear little girl.

But this separation is not for long.

For a number of months past my health has not

Ans Feb 14. 1863.

been at all good. My former trouble in the head returns with frequency and violence. And sometimes my courage has almost failed me, and I have feared that it may be, after all, necessary for me to relinquish the cherished hope of finishing my days in India; I am deeply conscious that, so far as the cause is concerned, it is of little matter, and as it regards myself, I know I am in the care, and at the disposal of my blessed Lord & Master. In a few days I am going to visit the Sanitarium, and shall try to be contented there as long as may be judged expedient by the Physician. Though the climate & scenery of the hills are very delightful, I feel it a kind of banishment to remain there. Mr Chester is giving attention to my case and I am taking tonic medicines prescribed by him.

In respect to my work - I am truly sorry to be obliged to say I have not seen those evidences of Spiritual life that I so fondly anticipated & so earnestly desired when I returned to this country -

One encouraging incident however has just occurred and it is this that has set me upon writing to you just now. At a meeting of the catechists of my station which was held a few days since - I received from them a request in writing, signed by all, that

from that date, and thereafter I should pay them but nine tenths of their wages, as they hoped to receive the remaining one tenth from their respective congregations. For several months I had been urging them to keep this subject in mind, and to direct the attention of their people to it. The present occasion is a good one for them to commence the attempt, for the incoming harvest is plentiful, and the people are better able to give than formerly. At the mission meeting on the Pulney hills, last May, at your request we appended to the estimates for the now current year, the probable receipts from the voluntary contributions of the congregations towards the support of their catechists. At that time I became responsible on their behalf for the sum of Rupees 25. Including the amount which the congregation at the centre will give I now hope it will not fall short of Rupees 80.

This, to be sure, is not a large sum, but it is all in the direction of that which we so earnestly desire the self supporting Effort.

Since the meeting of catechists referred to I have been at Ku-sa-va-patti where the congregation is expected to subscribe one Rupee monthly - their share of the salary of their catechist; on occasion of my visit they ap.

pointed a committee to visit each family to secure their pledge, and collect the amount of their subscription. They seemed, I thought, pleased with their new responsibilities, and were quite hopeful and cheerful as to the result. I do hope we may be prepared next year to make a further advance in this direction.

Were the Holy Spirit only poured out upon us, they could easily double or treble their subscriptions.

I have not yet received Mr Mullens mission statistics for 1862. There are notices of them in the Indian papers which will, I think, be of especial interest to you. I select the following.

Missionaries in 1852	363	in 1862	—	418
Churches do do	266	"	"	890
Communicants do do	14.711	"	"	21.252
Native Christians do do	91.295	"	"	118.893
Boys in School. do do	87.062	"	"	54.888
Girls in " " "	11 193	"	"	14.723

Thus in ten years missionaries have increased 15 per cent. There are three times as many churches now as in 1852. Church members have increased 44 per cent, & catechumens 30 per cent. At this rate the native church will double itself every 25 years. But there are influences in operation the harvest time of which has not yet come.

How wonderfully do the wheels of Providence move on in connexion with those of Grace. The movement of those giving direction and impetus to these. Thus the American conflict is apparently expediting the work of India's regeneration.

I am happy to report the completion of our new church. It was opened for divine worship on the 18th of last October. I enclose a copy of a resolution respecting it which was passed at the recent meeting of the mission in this place. With sincere esteem, I remain,

My dear Brother,

Most truly Yours

E. Webb.

P.S.

Copy of Resolution passed at Dindigul on Friday 17th January 1863.

The mission adopt this mode of expressing their pleasure in having been able to hold their present meeting in the beautiful and substantial church edifice which has been erected by Rev. Webb, at Dindigul, and tender him their thanks for the energy he has displayed in collecting funds for and superintending its erection, and congratulations upon its rapid & successful completion

Signed, J. Rendall, Secy

P.S. 2.

Pulney Falls, March 5th 1

Since writing the above I have visited all the congregations and find in them all a willingness to commence the effort proposed to them by the catechists. They have drawn up and signed an written agreement to pay one tenth of the salary of their catechists. Individual members have pledged themselves to give a certain amount monthly, and in each place collectors have been appointed to receive, and pay the money into the hands of the catechist. In one or two places the members are too poor to give money, they have therefore undertaken to pay the stipulated amount in grain; in several instances this can only be collected in handfulls when they cook the food for the family. I have been particularly gratified by the interest manifested by the members in this movement. The sums promised have been paid in all the congregations for the months of January and February.

EM

Rec. 1st April 3 1871.

Madras 22C October 1863.

Rev R. Anderson D.D. Sec'y to A.B.C.F.M.

Dear Brother,

In my last letter to you I made some reference to the state of my health; at that time though not enjoying good health I was about my work. In February of this year I went with my family to our sanitarium on the Pulney hills; there, by direction of the doctor I remained three months. In the following May I returned to my station much invigorated, and as I hoped with permanent benefit. In June I spent three weeks in itinerating among the heathen villages 15 and 20 miles north, and north-west of the station centre. During all this tour I enjoyed a good degree of exemption from suffering, was detained in the tent by sickness only two days. But on my return home, the pain in my head commenced, and continued with little cessation for about three weeks. It was then decided by the brethren on the recommendation of Dr Chester that I should visit Madras and consult the physicians here. Towards the close of July I came-

In the latter part of August I was joined by Mrs Webb and the children. The doctors here encouraged me to hope for relief, and recommended me to remain six months for treatment. Until within a few days I have kept up good heart, and have cherished the hope, still encouraged by the Physicians that I might regain a good degree of health and be able to prosecute my work in India for several years to come - and here I should add, that I have not abandoned that hope yet; If it please God to permit me so to do I shall most cheerfully remain through the appointed six months, but should there be no decided improvement in my health at the expiration of that time, I think the indications of Providence will be sufficiently clear that I should at once return to America. Mr Chester expressed a very decided opinion as far back as April last, that I should be unable to remain in this country, and ought at once to prepare to leave. I could not then look at the question in that way, nor did the doctors then coincide with him, and so far as I know they are still hopeful, but, thus far, their treatment has certainly not been very successful my headaches are decidedly less frequent or violent than when I first came to Madras, and they are nearly as

severe as when I returned to America in 1858. I begin to fear that though I should recover sufficiently to return to my station, it would be only a prolaction of suffering, and a proportionate diminishing of the prospect of recovery on my return, and of my usefulness in any sphere of labor in America. It would be but a sewing of new cloth upon an old garment. You see I am coming round to the conclusion which I have long dreaded even to think of that my work in India is rapidly drawing to a close.

Just now too my wife and I have a source of great anxiety in the necessity which has recently arisen for the making a new provision for the care of our son Edward. The death of my wife's sister, Mrs Prentis in January last has given rise to this necessity. No home has yet been offered or even suggested by our friends. Mr Prentis writes me that he cannot bestow on him the needed care and watchfulness, and wishes me to make some other provision for him. I have written him to try and find a good boarding school near by. He will do this, yet still the dear boy must have a home, and motherly care. May I beg that you would correspond with Mr Prentis on this subject; At this distance we can do next to nothing in the matter. Do you know of no kind hearted motherly person on whose good

judgment we could rely who would be willing to undertake the charge of him in Vacations and do for him such things as a mother would do at other times. At all events it would be a comfort to us if you would kindly correspond with Mr A. F. Rew New London on the subject. If no suitable provision can be made in our absence, then for his sake, if for no other cause. We must return. –

I will keep you informed of my prospects & beg your prayers for us in our efforts.–

We have not yet heard of your arrival at Boston though we were most happy to see a notice of your safe voyage to San Francisco in route

Remain

Most respectfully and truly yours

Edward Webb.

Rec'd Dec. 12, 1863

Mariposa 17 1864

Rev. Eo. Webb 424

Madras Nov. 12. 1863.

Royapuram, Madras 12 Nov.

Rec'd. Jan. 1. 1864. 1863.

Rev. Rufus Anderson D.D.

Ack'd March 17, 1864

Secy. to the A.B.C.F.M.

My dear Brother,

Be kind enough to excuse a few hurried words written as the mail is leaving -

You will not perhaps be quite unprepared to hear that the Physicians here have decided that they can do me no good & that I must relinquish the hope of continuing my labors in this Country. They advise me to return early in the spring - The last of the line of passenger ships leaves

late in February - there is
no other opportunity occurring
except by transient vessels,
before July - & that I have
concluded with the advice
of the doctors, and brother
Hunt to secure a passage in
the "Lord Warden" - which sails
probably about the 20th Feby
- I regret that it should be
necessary for me to take this
step before hearing from you
- still I am at last fully
satisfied that it is right - and
no other course is open to me -
I hope my missionary work is
not all done - even though I

I may never return to India — Can I not be of some service to the cause at home? —

The Physicians both encourage me to hope for return of health & vigor in America —

Be so good as to request Mr Gordon to retain all letters until further notice — The "Herals" also ought be stopped — Papers may be sent — as heretofore —

We rejoice to know by the last mail of your safe arrival in Boston — The prosperous condition of the Treasury at the close of the year is also a cause of

rejoicing & thanksgiving.
Political news by telegraph yes-
terday is rather depressing. Bu

Rev. Rufus Anderson D.D.
33 Pemberton Square
Boston.

We have seen much darker days.
I remain, most affectionately &
respectfully yours, E. Webb

Madras 19th February 1864

To Rev. R. Anderson D.D.

My dear Brother,

By the few lines I wrote you at the close of last year you were informed of the decision of the physicians on my health - and the conclusion to which I was found that a return to America was necessary - In December I returned to Vindigul and arranged my affairs there - In January I attended the meeting of the mission where provision was made for the supply of my place in the field where I had labored since 1849 - You will have been informed of the result, through the Secretary of

the mission. I hope and believe that all is for the best notwithstanding the present process is so painful. This pain of breaking up and parting from my dear flock, from my beloved native assistants, and associate brethren and sisters is one of the most trying and severe I have ever been called to bear. But, dear brother, my heart and soul and body too still belong to this holy, blessed work. I belong to it, and it owns me — and so long as I can speak a word let it be for India, for Madura, or rather let me say for the cause of our adorable Lord there —

this afternoon we embark - we go aboard with about 400 fellow-beings - I am the only minister of the Gospel - Trust I may have grace to be faithful - that God may give me the souls of those who sail with me - Remember us in your prayers. Hoping soon to see you by the will of God I remain, as ever

Yours Most respectfully & affectionately

Edward Webb

P.S. Mr Hunt informs me he cannot provide funds to defray my expenses in England &c - but has written to you to do so - We may reach home in May.

Via Bombay
& Southampton

MADRAS
INDIA

INDIA PAID
LONG
16
13
MAR 1861

Rev. Rufus Anderson D.D.
33 Pembroke St
Boston, Mass
United States of America

Rec'd Apr. 14.

Rev. E. Webb 496

Turkish Missions Aid Society.

London May 31. 1864

Recd. June 15.

7 Adam Street, Strand,

London 31 May - 1864

Rec. June 15/64.

Rev. R. Anderson D.D.

My dear Brother,

We have been favored with a most pleasant, & everyway prosperous voy. My health has been greatly benefitted by the change - I have gained seventeen pounds in weight on the way - and though have occasional returns of my head-ache they are more infrequent, & less severe than formerly. I hope I may be spared for service if it be the Lord's will. You hear perhaps that I was appointed to the spiritual charge of the troops on board the vessel - by the Madras Govt. I had excellent opportunity and facility of meeting and instructing the men - I preached twice on Sundays on

Madras Mission 1864

decks, or in the cuddy - and, I have reason
to hope, not without benefit to our
some - I am to receive I believe
some remuneration for this service
I cannot yet decide as to the time of
leaving this country - I do not think
we shall remain more than a month
I must, if possible see my relations in
Suffolk - I will however write you
again when we have fixed on the
date - I wish I could be of
some service to the cause in this
Country - and if there is any thing
I am able to do, do let me know
for a month will be long enough
at this time of the year to get reply
from you.

Rio Sterrick wrote me from Liverpool of meeting Rev St Louis of

Turkish Aid Society who expressed a willingness to render aid to all the Missionaries of our Society - who come to London. I have therefore by the help of the Clerk in this office, found good inexpensive lodgings in this neighbourhood - and have the use of a desk whenever I desire it. -

What terrible news we are receiving of the struggles of our beloved country - literally death struggles - The interest in this country is very great; the newspapers are advertised daily their American news; - Everyone is conversing on it - in the streets, in omnibuses, & in all public resorts - but the sympathy of the people is all for the South - They do not understand our position, and motives - We have news

to the 18th. Inst. What shall we hear next?

I hope you will write me soon after reaching America - It is probable I shall land in N York. - I have no plans - I hope believe the blessed Lord will point my way in love for his name sake.

With very kind regards in which Mr Webb unites

I remain,

Most truly & respectfully,

E M Webb.

London 16th June 1864.

Rev. Rufus Anderson D.D.

My dear Brother,

I have engaged passage in the "Etna" of the Inman line to sail from Liverpool on the 29th Inst. so that we may hope to reach New York on the 10th or 11th July. I propose taking lodgings there at a boarding house kept by a friend of my wife's sister, who will herself meet us on our arrival. This however will be only a temporary arrangement, I suppose. I shall earnestly desire to see you as soon as possible after my arrival, and trust some light may then be thrown upon my way. Mrs Webb unites with me affectionate remembrances to Mrs Anderson and yourself.

Most respectfully Yours

E. Webb

498

New York 18. July 1864

Rev. Rufus Anderson D.D.
Secy A.B.C.F.M.

Rev. and dear Sir,

I desire to announce to the Prudential Com: the arrival in this city of myself and wife with our two children by the Steamer Etna.

Our passage was pleasant we were refreshed by the company of Mr Thompson.

my health is much improved, dear Webb and the children are well.

I remain,

very respectfully yours

E. Webb.

P.S. I have taken lodgings near the Bible house in this city - Miss Swift's 4th Av. & 10th St.

Rev. E. Webb

New York, July 13, 1864

Rec'd July 15

✓

499

New York, 16th July 1864.

To Rev. Selah B. Treat,
Sec'y A.B.C.F.M.

My dear Brother,

It seems to be necessary, before any progress can be made in securing the position to which I referred in conversation with you yesterday, that I be supplied with the necessary certificates. May I trouble you to forward them to me. & kindly excuse my urging you to to this favor early on Monday, if possible, as I find that a little delay may be fatal to success.

Most respectfully Yours
E. W. Ebbs

P.S. Respecting my visit to Boston I will write Dr Anderson, when I can fix the day.

Rev. E. Webb.

New York, July 16, 1861

Rec'd July 18.

500

ROOMS OF THE

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, ASTOR PLACE,

New-York, ... 186

To Rev Selah B Treat
Secy A.B.C.F.M
My dear Brother

The post at Point Willet has been filled; but a chaplain at Fort Schuyler is needed for the hospital.

It was necessary to make the application without the delay of a single day. Brother Joseph Scudder therefore prepared the inclosed application to the Stanton which has been signed by Dr. Stoddich, Dr. Mullenstock, Dr DeWitt, Dr Hutton, Rev. Mr Noyes, & Mr Scudder,

and I have mailed it
this afternoon.
It is however desirable
that you & Dr Anderson sho
also make some statement
and you can send it dire
to the Secy of War, or thro
the Surgeon General; if in
the latter mode, the statem
or certificate or application
should be directed to the Se
inclosed in an envelop dire
ected to the Surgeon Gener
I would have forwarded
this application to you in
the first instance but the
Medical Director in this c
told the Secretary that it
would not be safe to detai

501

ROOMS OF THE

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, ASTOR PLACE,

New-York, July 16 1864

To the Hon. Edwin M. Stanton.
Secretary of War. U. S.

Sir.

Having learned through the Medical Director of New York, that the Mc Dougal Hospital at Fort Schuyler is without a Chaplain, we respectfully beg leave to recommend the Rev. Edward Webb, as a clergyman eminently suited to the place. Mr. Webb has been for many years a missionary of the American Board in the Madras Presidency. He has been esteemed as one of the most talented & successful of American Missionaries. You will confer a favor upon us, by giving him the appointment —

forwarding it.
I wrote to you this morning
before seeing the Leader.
I remain,
Most respectfully Yours
E Webb.

Rev. E. Webb.

New York

Rec'd July 18, 1864

Don

New York 19th July 1864

Rev Rufus Anderson D.D.,
Secy A.B.C.F.M

My dear Brother,

I learned from Mr Treat that you would find it more convenient to meet me on Thursday of this week, I have therefore arranged to be in Boston on that day; may I trouble you to leave word at "the Rooms" at what hour I may call upon you.

Very respectfully, Yours
E. Webb

New York, 2d August 1864.

Rev. Rufus Anderson D.D.

My dear Brother,

The receipt, this morning, of your letter of 15th June, returned from England, and your reference, the other day, to my letter from India about my son Edward, have set me at rest. I regret I did not get your letter so as to execute your commissions, and attend to your suggestions, which I should have been most happy to do; it must have reached London the day I left.

The application for a Chaplaincy has failed, the Government do not need a Chaplain at that Hospital, it is of the Lord, & I am more than satisfied.

As soon as I learned this result, I begun

to look around for a home. My uncle at Philadelphia has offered me a house of his in Camden, East of the Delaware, opposite Philadelphia, and as the terms are very favorable, I have accepted. I am to pay him $200 per annum. I go there, with my family, on Wednesday next, 4th. Inst. Please direct to me at Camden, N. Jersey R.R. Through the aid of Bro. McLeod, and Bro Dulles, I shall probably get as much work as I shall have strength for, for a year to come.

I have not had a quiet hour since I left you in Roxbury, when I felt able to answer the questions you put into my hands about Education &c in our mission. but I will do so soon, if the Lord permit.

May I ask you

1. To send me at your convenience a certificate that shall facilitate my introduction to ministers or churches as may be necessary.

2. To request the Com^e. to kindly make a grant of $50 to my daughter Mary, & the same amt. to Ellen, and the usual allowance to Edward – for the ~~ensuing~~ current year – this amount also will cover the expense of bringing them together, from Montreal, St. Louis, and Greenwich.

I would prefer to wait a couple of months before making an application to the Committee for a definite allowance for my family. I do not yet know what my expenses will be, or to what extent I can sustain myself

by supplying the pulpits in the neighbourhood. I think however I must ask for an appropriation of $100 at least, just now, to help in purchasing furniture &c for commencing housekeeping. I am also promised aid by kind friends and have a small resource of my own. Perhaps you will prefer I should draw it from the Treasury as for ordinary expenses of living. I have no choice in regard to the way.

With most affectionate remembrance of your kindness the other day

I remain,

Very respectfully, Yours.

E. Webb

Rec'd Aug. 2, 1865

Rec'd Aug. 3/65

Rec'd Aug. 14/65

504

Camden 11th August 1864

Rev. R. Anderson D.D
Secy A. B. C. F. M.

My dear Brother,

I have received your letter of the 6th Inst. I will very cheerfully attempt the Ceylon report as you desire but, as you know, I do so under the disadvantage of an imperfect acquaintance with the present condition of the mission. Please to suggest freely and send two or three back reports, or I may secure them of Bro Chester perhaps.

Most respectfully, & truly Yours

Edward Webb

To Rev Rufus Anderson D.D.
Sec. A.B.C.F.M.
My dear Brother,

I have been suffering a good deal from my old Indian headache for a number of days, or you would have received this report earlier.

Do you desire those Ceylon Manuscripts now, or shall I bring them with me when I come to the Worcester meeting.

You perceive I have not been able to fill out the tables, perhaps you have the materials for doing so.

I have prepared as much as will fill about 6 pages of the printed Report, perhaps a little more — so that you can cut down a little, & have the usual

amount of matter.

Very respectfully Obedt Svt

E. Webb

P.S. We have taken a house in West Philadelphia, ~~and~~ that will be my direction in future.

Rec'd Sept. 5th, 1864

Capt. Webb

Ans'd Sept. 6th.

506

THE AMERICAN TELEGRAPH COMPANY.

PRINCIPAL OFFICE, 83 STATE STREET.

BRANCH OFFICES.—31 *State Street, Traveler Buildings, Parker House, Depot Boston and Worcester Rail Road, American House, 995 Washington Street, South End, and Eastern Rail Road Depot.*

SUBURBAN OFFICES.—CHARLESTOWN, *No. 50 Main Street;* CHELSEA, *No. 84 Winnisimmet Street;* EAST BOSTON, *No. 9 Maverick Square;* ROXBURY, *No. 2 Dudley Street;* CAMBRIDGE, *Lyceum Building, Harvard Square;* BROOKLINE, *Depot Building;* CAMBRIDGEPORT, *Post Office;* DEDHAM, *Rail Road Depot.*

Terms and Conditions on which this and all Messages are received by this Company.

In order to guard against and correct as much as possible some of the errors arising from atmospheric and other causes appertaining to telegraphy, every important message should be REPEATED, by being sent back from the station at which it is to be received to the station from which it is originally sent. Half the usual price will be charged for repeating the message, and while this Company in good faith will endeavor to send messages correctly and promptly, it will not be responsible for errors or delays in the transmission or delivery, nor for the non-delivery of REPEATED MESSAGES, beyond TWO HUNDRED times the sum paid for sending the message, unless a special agreement for insurance be made in writing, and the amount of risk specified on this agreement, and paid for at the time of sending the message. Nor will the Company be responsible for any error or delay in the transmission or delivery, or for the non-delivery, of ANY UNREPEATED MESSAGE, beyond the amount paid for sending the same, unless in like manner specially insured, and amount of risk stated hereon, and paid for at the time. No liability is assumed for errors in cipher or obscure messages; nor is any liability assumed by this Company for any error or neglect by any other Company over whose lines this message may be sent to reach its destination, and this Company is hereby made the agent of the sender of this message to forward it over the lines extending beyond those of this Company. No agent or employee is allowed to vary these terms, or make any other or verbal agreement, nor any promise as to the time of performance, and no one but a Superintendent is authorized to make a special agreement for insurance. These terms apply through the whole course of this message on all lines by which it may be transmitted.

CAMBRIDGE LIVINGSTON, Sec'y, E. S. SANFORD, Pres't,

145 BROADWAY, N. Y.

4 Dated Danielsonville Conn 1864

Rec'd, Boston, Oct 17 1864, 10 o'clock, min. M.

To Rev S. B. Treat

23 Pemberton Sq.

Will be in West Brookfield by 12.30 train tuesday PM.

Edwin Webb

10 Coe 80

Rev. E. Webb

Danielsonville Oct. 17. '64

Rec'd. Oct. 17.

Rev. E. Webb 507

West Philadelphia

Rec'd. Dec. 10. 1864.

Rev Rufus Anderson D.D.

My dear Brother, Pud. Ans'd Dec. 14, 1864

I have deferred writing to you, hoping to be able, by delaying a little, to give a better account of my health. Up to the present time I find little improvement, and I am now quite satisfied that it is not safe for me to attempt, at present, to take the entire spiritual care of a parish: the pressure would be more than I could bear. I cannot study closely for more than an hour at a time without symptoms of headache. I can preach occasionally, and even twice on a Sabbath - without much increase.

mence or suffering. I have preach-
and delivered missionary addresses
in several of the city churches on Sun-
days, and at the monthly missy con-
certs; and on several occasions have
supplied pulpits here, & in the neigh-
borhood, and I can probably con-
tinue to do so. I spoke to you of
the little churches of Riseville, & Eato
whitelaw, a short distance from the
city, where I might probably obtain
stated employment. I found they could
not afford remuneration sufficient,
even had I been strong enough to un-
take the duty. That consideration would
have been sufficient, I intimated
that I would undertake to supply
the pulpits either personally or

by substitute, but could not reside
on the spot. The question of support
is an anxious one just now. My
expenses are at least $1500 a year -
and here I cannot curtail that I see.
and I do not think I could do better
any where else. I have as you know
a little private means, and I am disposed
to draw on that, and look to help from
supplying vacant pulpits, until my
health is restored sufficiently to take
on permanent charge.

I am not willing to ask for the appro
priation, by the Dom. Com^n. of any spe
cified sum. I am desirous that the
amount should be decided by them -
They can give me a release at
once, if that should appear desirable

- or I could remain connected as
Lay for a year; In either case
I must be depend on you Entirely, I fear, for help
to meet my Expenses; and I could
continue to preach and deliver addresses
for the cause as occasion offered in
this neighbourhood. You will
Easily perceive that should I go to a
distance from home on the service of the
Board, my Expenses would be greater
and I should be cut off from other means
of support. I am however perfectly willing
to travel for the cause to any distance
if Br Treat & the Com. desire it.

Mr Webb & the children are well
Our united & kind remembrances to
Mrs Anderson.

Very respectfully Yours
E W Webb.

Philadelphia 16th Dec. 1864

Rev R. Anderson D.D.
Secy A.B.C.F.M.
My dear Brother.
I have to-day received your letter of the 14th Inst.
Since writing you last week I have concluded to ask at once for a release from the service of the Board. My whole heart and soul are, & always will be with you. And should my health be ever fully restored, it is my desire to return to Madura: and I shall under any circumstances feel my life pledged to the foreign missionary work; but now, for a year or two, I must give up study, & seek health.
I shall wish to preach and deliver addresses for the cause in this city and neighbourhood as opportunity offers, and a release from my present connexion with the "Board" will in no way interfere with that service.
I informed you in my last what my necessary expenses would be for the coming year.

I have not been liable to income tax from my personal property, which according to my brother-in-law's last account, amounted to somewhat less than $600, for that year.

I do not expect to earn more than $300 by preaching. I may earn something in other way. But I have been at much expense in furnishing our house though it is done in the planned way.

I must ask the committee to make me a grant of $600, and the appropriation to Mary, Ellen, and Edward for the year of the usual amount, $160, and with that my pecuniary relation to, & dependance on the Board would close.

I will leave to another communication some things I shall wish to say on the closing of relations that have been to me a source of so much satisfaction & comfort.

Remain,

Most respectfully & truly Yours

E. Webb.

Received, Philadelphia, Dec. 16. 1864.
Dec. 19.

Philadelphia Decr. 31st 64

Rev. R. Anderson D.D.
Sec. A.B.C.F.M

My dear Brother,

I have just made an arrange-
ment with Dr. Butler of this city to as-
sist him in his office as Editor of the
Med. & Surg. Reporter. The engagement
provides for my pecuniary necessities to
the amount of $300 - and will to that
amount relieve the treasury of the Board -
For the present emergency I shall need for
house rent &c. $150. The remaining $300
for which I applied, I may not require, &
if I do not, I shall not, of course ask it of
you. I should prefer that that amount
be granted, to remain in the treasury pending
that condition - The arrangement I have
made is a temporary one, for various rea-
sons, it is an experiment in respect of my

health, it will not tax my brain as sermon writing would, I found I could not bear that; then it is secular on which account I would not have it to be permanent. But it will not prevent me from doing what I may on Sunday, or on other evenings; if was in prospect of some such engagement as this I desired a release from my connexion with the Board.

I hope to have heard from you; write me, if you please, soon. I would be glad to see any recent letters or communications from Madura that may help me in my addresses.

May I ask to send me a check for $150.

I do not find any perceptible improvement in my health. It appears my liver is a good deal disordered.

Very respectfully & truly Yours

E. Webb.

Rev. E. Webb

Philadelphia, Dec. ~~8~~ 31. 1864.

Rec'd Jan. 2. 1865.

Ans'd Jan. 5. "

✓ Prd. Cat.

510

Philadelphia Jan 26th
1865

Rev J. B. Treat, Secy A.B.C.F.M.,

Dear Brother,

On the 23d, and again on the 30th Dec. I wrote to Dr. Anderson, not having as yet a reply I fear he may be sick, or absent; or our letters may have miscarried. In my last I requested a reply as soon as convenient, and spoke of my need of money. In this I enclose a note to Mr Ward as Treasurer.

Be so good as to write me by return mail & believe me,

very respectfully yours
E W Webb.

Rev. Jo. Webb

Philadelphia, Jan. 6. 1865.

Rec'd Jan. 9.

Rev. E. Webb 511

Philadelphia, Jan. 09th 1865.

Rec'd. Jan. 13.

Philadelphia, Jan 9th 1865

✓ Pud. Cud.

Rev. R. Anderson D.D.

Sec'y A.B.C.F.M.

My dear Brother,

I have to-day received your letter communicating the vote of the Prudential Committee on my case, and enclosing a check for one hundred & fifty dollars.

Please accept my grateful acknowledgment of the kind and fraternal spirit which you have expressed.

The few words I wished to add find their most appropriate place here, in my response to this your last official communication to me as a missionary of the "Board".

I desire to acknowledge the uniform liberality with which the "Committee" has always responded to my need, a generosity which has affected me the more from my knowledge of the embarrassments which, from the multitude of claims to be considered, not unfrequently attend the questions of grants & appropriations.

I should not do justice to my feelings if I should here omit to express my gratitude to God that I have been permitted, through so many years of my life, to serve Christ in the missionary work under the direction and with the support of the "American Board"

The filial affection and confidence I feel for yourself personally, growing as it has out of our official relation and co

respondence, I do not think it improper to express here.

You assure me of your willingness to assist me by counsel or otherwise in finding or securing suitable employment in the cause of Christ in this country; I thank you most heartily, whenever I may need aid, my thoughts will naturally turn first of all to yourself.

I wish to add but another word, as the Prudential Committee made the full grant for which I first applied, with my second letter before them, I am inclined in consideration of the great expensiveness of education to accept it, and will therefore regard it as you suggest as "subject to my order".

Mrs Webb unites with me
in expressions of Esteem &
affection,

Very sincerely Yours
E. Webb.

West Philadelphia
Feby 12th 1866

Rev. R. Anderson D.D.

My dear Brother,

When in Philadelphia last week, you were so kind as to hand me a paper which you supposed was one giving some account of your dear departed daughter — It was however a copy of a circular to the Missions respecting the proposed change in the Secretaryship — It would be very grateful to Mrs Webb and me

to know the particulars which
I suppose that paper contains,
respecting one whose character
we esteem and love as we do
your very amiable and excel-
lent daughter. All who
knew her must sympathize
deeply with Mrs Anderson &
yourself, and with other near
and dear ones to whom her
presence was a source of light
and joy, and strength - For
your loss is very great -
That the consolations of the

Gospel may abound to you
in your sorrow, is the
prayer of

Yours in the fellowship of sorrow

Edward Webb.

Rev. Edward Webb,

W. Phila. Febr 12, 1866

Rec'd. Lat. Feb. 14/66,

Rev. Edward Webb 513

Glasgow, May 8. 1867.

Rec'd. May 23.

Glasgow Del. May 8 1867

Dear Bro. Taylor,

I hear you are to be in New York at this time, it would have been pleasant to me to have met you there. Then I hope you do not think because I have not written I have lost my interest in you & my love - I do not suppose you do. There are many things I should love to talk over with you, for my duties prevent me from corresponding, as I desire, with Madura Brethren, so I am not posted in the progress of events. How is your own health & that of your dear wife? I hope you do not suffer yourself to be worked all the while as I did when visiting in this country in 1859 and 60 - Perhaps I should have been now in India had I rested more - You saw my wife at Pittsfield, and learned from her particulars of my settlement in this place - I wish very

much you could come & make us a
long visit, could you not with your
wife come & spend a month, say, I do
not assure you it wo^d be most pleasant
to wife & me. I think you co^d rest here
we are three miles from the Railroad
& 40 miles South of Philadelphia, I
keep a horse & carriage & we co^d ride
round, & perhaps plan a return to-
gether! I have been thinking much
of it, so has wife - And if the doctors
should pronounce another trial safe
& the Prudential Committee consent
I think the plan might be brought about
A letter from Bro Burnell to-day
makes me think of it so as to write to
you thus - Bro B speaks of Dr Lord
as returning at once overland, but he
does not assign any reason, Do you
know why he returns so suddenly?
He also thinks it probable Bro Chester
will not remain long as he is so much
in debt - I hear this from Bro Noyes

several weeks since - Then the
Tracys & Rendalls are returning soon,
and Mrs White's health very preca.
rious - He does not speak of the ar.
rival of the Herricks - have you heard
any thing? Now all these things put
me to asking myself are you where you ought
to be? - What do you Brother, think
of my returning - if the Doctors shd
pronounce me able? - I wish
if you cannot come - you would write
to me your thoughts. This congregation
have treated me kindly & there is pro
gress, more than I cd have expected to
see, they have raised my salary
$300 - this year - we have a good
parsonage - God has given us some
tokens of his favor - I have already rec
to the church 10 persons & expect to ad.
mit 10 or 12 & perhaps 15 by pro.
fession at our next communion.
- But still my chosen work & field
are not here - I am ready to stay &

labor here if the Lord direct, and shall thank him for the privilege of doing so. But if he directs me back to India I will go. I spoke to Bro Wood about going out as the agent of the Bible Society to Madura or So. India. he writes me the Society have concluded not to send an agent. Will you not talk the matter over with Mr Neat & Drs Anderson & Clark. They may see a what I have written, or you may do as you please with it.

When do you propose returning. I do not think it will take so many weeks to make arrangements & go.

Wife unites with me in love to you & Sister L & the dear children.

Your affec Brother,

E Webb.

Glasgow Del. June 8th
1869

Rev L. B. Treat
Sec. A. B. C. F. M.
Boston, Mass,

My dear Bro –

Your letter referring to one from me to Bro. Taylor reached me to-day.

I write now to say, if the Lord will, I shall be in Boston on Friday, the 2,1st Inst – I had arranged to do so before your letter reached me, and am glad to get it before leaving home – I start for New York, to visit friends in Mass – and thence to Montreal – on the 10th –, We can talk over pros & cons, & shall have light given us I trust – to know the master's pleasure –

Very sincerely Yours
E. Webb.

Rev. E. Webb.
Glasgow, June 8. 1867.
Rec'd June 13.

Rev. Edward Webb 515

Glasgow, July 5, 1867.

Rec'd July 9.

Glasgow Del.

July 5th 1867

Rev S. B. Treat, a a 24 —

Secretary A.B.C.F.M. Boston, Mass,

My dear Brother,

I met Dr Lord in New York. You will see him in Boston soon, & will learn from him his opinion of my prospect of health in India. He accompanied me to Dr Willard Parker to whom Dr Wood had given me an introduction. Dr Parker examined me carefully & pronounced me "sound", free from any disease in the liver, & thought it would be quite safe for me to return to India. I did not expect a decision so emphatic & unequivocal. It has made my duty plain.

I am it is true in a field of usefulness & comfort here, but there are many who could do this work as profitably as I can, but none perhaps which can go & do the

work which my training fits me
for in India. This consideration,
in connexion with the fact that my
dear wife is in perfect accord with me
in this question, and in view of the medi-
cal decision of so good & skilful a man
as Dr Parker, and, as I presume, of Dr Lord
also, sustains me in making the request
that you will bring the question in this
way before the Prudential Committee,
I am now willing to return to Madura
if they think best to commission me, and
I shall feel perfectly satisfied with their
decision whichever way it may be.

Should I go out again I would suggest
that the commission be made somewhat
specific, pointing out the itinerant & eva-
-gelistic work as a specialty. I would pre-
-fer this, if the committee approve, and
to make honest & earnest trial of the sim-
-ple plan of labor suggested by Dr Clark.

This should however be in connexion
with another brother - Jesus sent his

disciples two & two, and it seems to me more necessary in this kind of labor than in the ordinary missionary work at a "station". There is no brother better suited for such work than Bro Taylor, and no one with whom I c^d more heartily co-operate. If this system of labor is to be initiated it sho^d be by two brethren. The expenses of my last return to this country were great, as will those of the voyage back be. You remember I proposed to relieve the "Board" by donating a thousand dollars. I may add here, it would not be necessary for the Committee to make any appropriations for my three children whom I leave in this country, or for an outfit on my return. These are indeed considerations of minor weight, but it may not be improper to allude to them.

I have made no arrangements, nor have I any prospect of a definite nature for securing homes for my children.

You will see that I can take no steps in this direction until the question of my return is dec[illegible] by the Committee;- and the time of my leaving the country will depend exclusively on the settlement of this matter. When they provide for I co[illegible] go within two months- less.

Let me hear from you as soon convenient.

Most truly, & respectfully Your[illegible]

E. Webb.

Rev. E. Webb (from Madura)

Glasgow, Sel. Aug. 12/67

Rec. Aug 15/1867

Glasgow - Aug 12th 1867

Rev. R. Anderson D.D.

Dear Sir,

I enclose the forms respecting the dear children which my wife has filled.

I can scarcely trust myself to allude to the circumstances & results of my recent visit to Boston. I can not yet review it with sufficient calmness. I can however assure you I feel no disposition to question the wisdom of the decision, or the Christlike, forgiving spirit of every one who had part in it. Had there been severity instead of gentleness & mercy my sense of justice would have led me to submit without a reproachful feeling - How much more now! -

My dear wife, who is as she always has been a sharer of my burden, would send kind & grateful messages to you & Mrs Anderson did she know of my writing -

I remain, Dear Sir

Very respectfully Your

E W Eob.

516

Glasgow, Ark. Aug. 15th 1887

Bro. R. Frost
Sec'y. A.B.C.F.M.

Dear Brother,

Yours of the 6th Inst. was duly received.

Upon more thorough investigation and deliberation, & consultation with my friends respecting my return to India I have come reluctantly, painfully to the conclusion that it is not best for me to go out again - and must therefore ask you to request the committee to cancel their recent action on my application for a re-appointment.

With a higher appreciation than ever of your fraternal regard, I remain with great respect.

Very truly Yours
E. Webb.

Rev. E. Webb
Glasgow, Aug. 15. 1867.
Recd Aug. 19.

P.S. The Treasurer advanced me a small sum for furniture which was sent as freight in the "Oriental" – I will return the money, through you, before the close of the year, & request you to make them whatever explanations to him may seem necessary, in reference to the change in my plans.

Ellt.

P. 6

Madura

517

Glasgow Del - Jan 21st 1869

Rev S. B. Treat, Sec. A. B. C. F. M.

Dear Sir,

I recently received your circular letter "to Pastors on the best method of making collections", and as it is a subject which has engaged my attention much since I came here I gave it as you ask, "careful perusal".

I found here a small church of about 90 members having a close resemblance to all other churches in this latitude, in the absence of intelligent healthy interest in any of the objects of Christian benevolence - very little, if any thing, was given by them to any cause whatever. It was evident there could be no elevation in the spiritual life of the church, without some systematic attempt to create & foster a beneficent spirit. The plan devised corresponds in many

particulars with the suggestions contained in your letter.

We established a Society, called the "Pencader Beneficent Association" whose object, as stated in the Constitution, was "The raising of funds, within the limits of this congregation, in aid of the great benevolent enterprises of the church, organized for the spread of the gospel among men".

It was resolved to raise funds by weekly subscriptions, called for monthly, by Collectors.

A Schedule, (a copy of which I enclose) has been directed and sent annually to each member of the congregation, male & female, & to every child not connected with the S. School. These schedules are all gathered up by the Collectors, & brought in to the Secretary. The Collectors meet the secretary once a month, & pay over their collections.

The success of this plan has been great - last year we raised - by collectors, Monthly Concert, & S. School $150.

PENCADER BENEFICENT ASSOCIATION.

"Freely ye have received, freely give."

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

"Ye know the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor."

"For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself."

"God loveth a cheerful giver."

PARSONAGE, *March* 2, 1868.

Dear Friend,

In consideration of the texts here quoted, and many others of like import, I ask you to decide how much you will subscribe during the current year to the following Benevolent objects. Say *one* cent, *two, five, ten, fifteen,* or *twenty-five* cents per week—to one or more, to each or all of them:—

	CENTS *per week.*
1. FOREIGN MISSIONS,	
2. HOME MISSIONS,	
3. BIBLE SOCIETY,	
4. PUBLICATION CAUSE,	
5. EDUCATION CAUSE,	
6. LOCAL OBJECTS,	

You will please to write the sum you propose to subscribe against each object, and reserve this paper until it shall be called for by the Collector, who will collect your subscriptions monthly.

Very sincerely,

Your Friend and Pastor,

E. WEBB.

thereabouts — for the American Board — over $50 for Home Missions — about the same for the Bible Society — ~~do~~ for the rest — and we shall do the same or better this year — judging from the nine months now expired —

We have taken no collections, except at Monthly Concerts, which are held on Sabbath Evenings, & are well attended, and are a novelty in these parts; — and at the annual meeting of the Association to which we gave last year an entire Sabbath — Morning, Aft. & Eve.

If this plan of "Family Subscriptions" or any other is good for one object of benevolence, it is so for them all; it will not be practicable to adopt a plan for one Soc'y which ~~will~~ not applied to the rest.

Excuse my troubling you thus, but if all, or a large number should do the same — you might express something from all —

Yours &c Ettebb (over)

with humbling yet grateful remembrances

P.S. Would you be so kind as to direct a copy of the Annual Report for 1868 to be sent to my address?—

Glasgow, Jan. 21, 1869.
Rec'd Jan. 23.

518

Glasgow Del, Feby 28th 1870

Rev. S. B. Treat

Dear Brother,

Two evenings ago, when we were at the tea table, we heard for the first time of the sad loss of our precious missionary ship.

Little Anna sitting by my side, asked hurriedly & in a tone of distress — "What, our ship Papa — our morning Star?" and then, without waiting for a reply — "Can't we ~~build~~ raise up another, Papa?" to which Sammie added "If we ask them to, wont they — write and ask them?" — I promised them I would — Be assured, the children are ready,

Yours respectfully

E. Webb.

519

Dindigul Sept. 1st 1860

Rev. R. Anderson D.D.

Dear Sir.

During the past few months we have been making collections for the "Jubilee year" of the Am. Board. The sum of 50 Rupees has been raised by the native Xns. though not without some effort, as this is a much larger sum than was thought could be obtained. It has resulted in an increased knowledge on the part of the natives, of the operations of the Board, and of the means by wh. that Soc. is sustained which sends to them the Gospel. This is especialy the case in some of the smaller congregations of the villages each of which gave something. The congregation at Kottiapatti gave half a Rupee which is a very interesting fact in that nearly all are widows, & all in extreme poverty.

The Church at Dindigul continue to pay about half of their Pastors salary. Their contributions will increase as the congregation increases & also as they become more firmly grounded in the faith. We have lately had the pleasure of receiving several new families ~~to the con~~ who have attended church regularly on the Sabbath & in two of the village congregations we have had accessions in this way of those whom we hope will become true christians.

In Pukailipatti we have begun to build a

new Church, the old one being much too small for the congregation. The people have already given liberally for this & will it is hoped give more.

From the Stations of Dindigul & Pulney 13 girls have gone to the Boarding School in Madura. A much larger number of high girls of the ages 10 to 12 might have been sent could they have been received. But 13 is more than my share, so these others must be denied. Girls at the age of 12 taken from their work in the field or the house, & sent to school, by studying there one or two years can read well & have a good knowledge of the Bible & catechism. They return to their homes & to their former work. They become active and useful members of Society not by the superior station they may occupy, but because they can read, & because they have learned good habits of industry & propriety. "A little learning is" not "a dangerous thing!" And though it may be well occasionally to take a favored few at the age of 6 & teach for ten years yet it will generally be for better that the same expense be bestowed on 5 girls for ~~one~~ two years, or on ten girls for one year. For by their long separation from the heathen & from their kindred they lose all sympathy for them & feel as natives always will feel when placed in a situation above that in wh. they have been, that they are

superior to others. Besides this those best educated are not the ones whom our best educated helpers always choose as wives. Natives generally marry only in a certain range. As Christianity prevails & the power of Caste becomes less this range increases. But at present, it is often the case that two persons however well suited by their education they may be to each other, do not marry, but one less adapted is chosen in accordance with native customs. If there could be a smaller school at Dindigul it could be speedily filled, or could the school at Madura be enlarged so that a greater number might be received, it wd be a great blessing to the many who now wish to attend & also to the congregations of which they are members.

The congregations of Pulney are in numbers about the same as last year. In Pulney village there is some improvement as the younger people come forward to take their place in the community, as these have had the of being instructed while they were children. — In some villages those who first join are from the highest & most respectable families of the hen then of the village. These give a character to the congregation which it retains long after. In other places they who first join are from the lowest of

the poor & low. But the blessing of God may rest on these as well as on others. In Puling such as these joined us at first in great numbers, but soon after many left, & those who remained with us were not of such a character as to commend the religion they professed. But after a long period of instruction there have been many who have become as we trust true Xns. A new generation is now rising up whose character is different & whose influence will be good.

Puling is however at so great a distance, that the Missionary's visits must necessarily be few. This is a most important station & a great center of heathenism. A missionary stationed here will do much good. but till then, the congregation can't be expected to flourish much.

Very truly yours
C. T. White.

Dindigul Sept. 1. 1860.
Rec'd Jan. 1. 1861.

Dindigul Dec. 31st 1860

Rev R Anderson D.D.

Dear Sir,

During this month I have been making out for the annual report, an account of the congregations & people under my care. There has been much improvement, & in nearly all the villages an increase. Only one new congregation has been received. This was in a village 5 miles from Dind. where until this time there were no Christians. Five families have joined us, & they have all attended regularly the meetings which have been held there the past few months. They are nearly all young people, industrious farmers. I have performed one marriage service among them. It is one of the most hopeful features of this congregation that the women all come to the meeting. We have here seven women & five men, & their regular attendance gives us reason to hope that they have not, as others sometimes have, joined us from any idle or mercenary motive. It is al-

encouraging ~~that~~ the other people of village who are Romanists are so friendly that we have had no difficulty in having our meetings only in a place where they also have their meetings, a small building open on one side and in the center of which is a large cross. These people are related to the Christians of another village & have been influenced by them. The influence of our Christians is thus spreading & we may hope that God may in like manner soon give us many more such congregations as this.

The Church in Dindigul has lost four families by removal. They were among the most intelligent families of the town & their going away with their children creates a loss not easily to be repaired. In other respects the congregation is flourishing. The Pastor holds meetings each week in several different places in the village. These are attended by those who live near not only of our own Church, but by the heathen & Romanists.

A Church has just been built in Perkilaipatti worth 180 Rs. It is built in a very neat & tasteful manner yet so strong & substantial that it will last many years & need but little for Repairs. There is on it a debt of 20 Rs which the people expect to pay.

[Rev. Chas. J. White]

Dec 1/66

Dindigul July 15 1861

To Rev. R. Anderson D.D.

Dear Sir; Nearly four years ago the station of Pulney was assigned to my care. The Mission having voted that a house should be built in that place, some preparations for building were accordingly made. But owing to the financial crisis in America the work was suspended. At the beginning of the present year, a part of the money needed for building having been appropriated, the work was again commenced. Should sufficient money be granted, the house may be finished in a year, or a year & a half. But owing to the increased price of labor, & to the Government restrictions on the forests it will be difficult to bring the expense within the usual allowance. The hire of common laborers is twenty per cent more than formerly & the price of wood is nearly doubled. so that a house will necessarily cost more, ~~now~~, than those which have been built previously.

The school in Pulney numbers 15 children that attend regularly. The attendance on the sabbath is about fifty. Prayer meeting is held every morning in the church & every week there is a female prayer meeting which many of the women attend.

In the congregation of Mánír north of Puluy are about ten families. Only a few of the women attend. A school will soon be commenced here which twelve christian children may attend. A few months ago the catechists of this place reported that there were several families who wished to join the congregation. As I went there they all came to the meeting. But they all like so many others appeared to have come only with worldly motives, hoping to receive assistance in some of their difficulties. Gradually however, some of them became interested as they day by day learned some truths, & now four families of them have begun to attend the church regularly & listen to the instructions of the catechist.

Near Puluy are many villages where the catechists often go & preach in the streets. There is much hope that the seed thus sown will in time spring up & bear much fruit. Many who fear to come to the church lest others should say they had changed their religion will on such occasions listen attentively & often remarks will be made to shew that they have been favorably impressed.

In Vilvatthampatti three miles from Puluy are a few Xn families. As we went there to have a meeting, a few of the prominent men of the place came to see. After speaking to them some fifteen minutes, they remarked that the advice we

had given was good and ought to be followed. And so also in the next village to which we went we received the same encouragement. After reading a few verses while standing under a tree & preaching to them, when we were about to leave, one of them said "you can come often & see us, & we will gradually become Xns, but no one can suddenly leave his old religion!"

One of the school girls in Pulney has recently been married to a heathen in Valasamuttiram. She had no father & the marriage was ~~all~~ performed by her relatives against her will. When I went to Pulney she came to the bungalo to see me but without coming in she sat down & cried. She asked that the "thali" or marriage token be broken, & she be released. I told her there was no help for her now, & that she must return & be obedient. & encouraged her that if she were a true Xn. her husband ~~may~~ might also be converted. She went away, saying she wd never forget the instructions she had received & that though away from her Xn friends she wd always be a Xn. Soon after this I went with the catechist to her house. Her mother-in-law promised to treat her kindly but declared positively that none of the family wd ever become Xns. It is however often the case that the most active & faithful of our people are among those who were at first most bitterly opposed to us, & we may hope that in this village there may be many converted. Many of the villagers assembled in front of her house to whom we began to preach. At first all listened attentively,

but at last a few of them began to object and dispute saying that because there was one xn in the village others would also join. Without ~~asking~~ replying directly to their questions which we knew were asked only to prevent others from hearing we repeated our remarks insisting on it, that they should hear what we had to say. & then we withdrew. Preaching in the streets in this way will often end in a disputation if the catechist allow ~~one~~ it to begin. But as this will appear in the eyes of the people to be only a strife for the mastery, which I have seldom found desirable, I prefer rather to make known the great truths of the bible & then to go away before they lose the impression which may have been made or forget what has been said by bringing forward objections to it.

Dindigul July 15. 1861.
Received Oct. 12.
Rec'd Oct. 12, 1861.

Sept. 1861.

Since the first date of this letter, we have had the pleasure of welcoming to our mission, Mr. & Mrs. Scudder who spent a few days with us in Dindigul on their way to Madura, & also of receiving Mr & Mrs. Webb, who have returned to their old home. The Xn people from all the villages come in to D. eager to see their former minister & glad of welcomed his return. I have been around with Mr. Webb to each of the ~~vil~~ congregations, & have now fully delivered over the care of the Dind. Station into his hands. I have had charge of the station for three years. During this time there has been with one or two exceptions in each of the congregations some progress & in some a decided improvement. There have been a few conversions. God grant to the Brother now in charge a more abundant harvest.

Were the house in Pulney now finished we could move into it at once, & be in the midst of our work. It is hoped that notwithstanding the unhappy war now in America, funds may still be granted & the house completed so that we may have a home of our own. Very truly yours. C. T. White.

522

Pulney Dec. 30th 1861

Rev. R. Anderson D.D.

Dear Sir

During the past three months I have been in Pulney, attending to the duties of the station, and also superintending the building of the new Mission House. The work on this was begun in June of this year & has been urged forward as fast as been possible. Delays will occur in obtaining wood, brick, lime &c, yet should sufficient money be granted, it may be finished by next July. When thus completed, Mrs. W. ~~with~~ & the children can remain here, but at present there are no accommodations that are ~~that~~ sufficiently safe or for any length of time at all comfortable.

// Near the town of Pulney are two rocks rising abruptly from the fertile soil, each about 450 feet in height & nearly hemispherical in shape. On one of these is a temple covering three fourths of an acre which may be distinctly seen for many miles distant. Here is worshiped Supramanyan the son of Siva. He is also called Pulney-Andi & from him the name of the town Pulney is supposed to be derived. There are six places in Southern India where he is worshiped of wh. Pulney is perhaps the most celebrated. The history of this Pulney-Andi, like that of all other

heathen Gods is full of revolting scenes of violence. He can scarcely be said to have a distinctive character except it be for general wickedness. Among the numerous stories told of him, there are none in which he is represented as at all pleasing or attractive. And yet on every Monday hundreds of people are seen going to the rock with cocoanuts and other fruits as offerings to him. And besides this, twice a year in January & in March is a great festival attended by more than a hundred thousand people, when a great car is drawn around the rock & also through the Town.

As the ancient Greeks numbered twelve great Gods, so the Hindus number three, Brama Siva & Vishnu. But these three can in no respect be considered as a Trinity, each being a distinct & seperate personage. Besides these there are several local divinities who are in some way related to one or another of these, & these inferior Gods are more generally worshiped than the first three. They are worshiped "on every high hill and under every green tree." Except near the mountains Hills & Groves are not very frequent, but there is scarcely a "high hill" that is not consecrated to the worship of some heathen god, & in every cluster of trees there will be found some idol of stone which is the property of the villagers near. This is more so near Pulney than in some other parts of the country.

But though Pulney is thus in the eyes of all a sacred spot it is confessed by one of the most wicked of all places. The people

on being reproved for some sin will quote in excuse the oft repeated ironical proverb, "In holy Pulney it rains every day!" That is, Pulney is as wicked as the rain is scarce. It is the custom for all in Pulney to be bad & this <u>custom</u> is the excuse for every thing however bad it may be.//

Since I have been here I have met with many intelligent heathen from distant parts of this station district, who knew nothing of Christ, & who knew not why I live here. There are no Romanists here as there are near Dindigul, & except within a few miles of Pulney & on the Dindigul road but little missionary work has been done. Until lately my attention has been directed mostly to the few Christian people of this place. For while studying the language & also having charge of Dind. Station I had but little time to preach to the Heathen. Now my influence has become more extended & the catechists are more encouraged & more in earnest than formerly. When they are confined in narrow limits they sink away into idleness, But as they extend their labors over a wider field their hearts expand with love for their work & the blessing of God will be on them. My faith in the success of the Gospel here is strong, for we cannot go out to preach without finding some to listen and as we read to them from a tract or from the Bible

and explain its meaning we may be sure that the time thus spent, shall not be spent in vain, for "faith cometh by hearing, & hearing by the word of God".

Jan. 5. On last sabbath we had the Sacrament of the Lords Supper which was partaken of by 23 of the native Christians. Two persons were received into the Church whose consistent Christian conduct gave evidence as we hoped of a change of heart. There were two others who were anxious to be received but it was thought best to defer the receiving of them till another time.

New-years day was celebrated by the xn people here with much rejoicing it being the first time they had had a missionary here on that day. The congregations of Pulney, Mámir & Vil-má-thom-patti each come seperately but all sat down in front of the house. Not more than 125 were present as the congregations were not large and all could not come. I spoke to them of the events of the past year & hoped we might meet again on another New year in much greater numbers. Many others also come from the town bringing flowers & fruits as tokens of kindness & respect. Mrs. W. & the children have been here several days, though our home is still in Dindigul.

Yours Respectfully
C. T. White.

Pulney Dec. 30. 1861.
Rec'd Apr. 23. 1862.

Pulney Jan. 8. 1863

Rev. R. Anderson D.D.

Dear Sir.

I write from our new house & home in Pulney. During the past year & a half much of my time has been occupied in superintending the building, while my family have been in Dindigul or on the Hills. The work has been delayed longer than I had expected & even now is not finished. Yet enough is finished to furnish us a comfortable home which we appreciate all the more from the fact that now, more than ever before we feel that we have a home of our own.

Two weeks have passed since we left the Hills. From our Sanitarium to Pulney, the distance is 27 miles, & the path extremely mountainous, & difficult, is seldom or never passed over by ladies or Children. We set out early in the morning of the 24 of Dec. Mrs. W. & the three children being carried each in a blanket sling by coolies. The morning was bright & pleasant but soon after a mist came up, which was followed by a rain from which we had no protection, & which continued till evening. Yet we safely passed over the dangers of the rough

mountain path, & just at dark reached the plains where we found carts waiting for us. At 8 P.M. we arrived at Pulney wearied with the 13 hours travel & drenched with rain. Yet our Heavenly Father cared for us & none of us suffered any illness or inconvenience from the journey. May the goodness of God thus continue to follow us & we long be spared to labor here in his service.

Our satisfaction in being settled in our new home, is however somewhat lessened as we look at the accts & see that the expenditures have exceeded the allowance. But this has been unavoidable. In the necessity for having a house the work has been urged on as fast as possible, but I have been present attending to it even to the neglect of other duties. & have watched over each item of expenditure with greatest care. The price of labor & consequently the price of materials is higher in Pulney than in some other parts of Madura District. The Town is filled with wealthy people, & it is also a public place to which thousands gather at all times, to give offerings to the temples, or to attend the great festivals. There is always a plenty of money in circulation & labor commands the highest price. Even the poorest of the members of the congregation here can with difficulty be persuaded to work for me at the building, they being able to obtain higher wages elsewhere. The Government are at this time, carrying on building works of this kind in

Pulney, & though I have usually been able to obtain work cheaper than they, the work will not be so cheap as in other places. The price of brick & of lime & of wood has fully doubled within the past few years, chiefly owing to the Gov. regulations about wood. Yet there has always been in the Pulney market an abundant supply of these materials, which I might obtain in any quantity on the shortest notice. Had I bought these, by giving the current prices, the house might have been finished four months ago, though at an increased expense of several hundred Rupees.

During the past year there has been unusual encouragement in preaching the Gospel, both in the Congregations of this station & also in the heathen villages. Almost every day people come to see me requesting a book & thus giving me an opportunity to speak to them of the true God & of the way to Heaven. But we do not wait for opportunities such as this, These people come to us, usually because they have first seen me or a Catechist in their own village. My Catechists have during the year preached in 65 different villages & in the greater part of these several times & though but few people have joined our congregations, many have heard attentively & there is reason to hope that the seed thus sown will not be as seed sown by the wayside. Eleven miles north of Pulney is the village of Kiramur, where formerly were a few

Pilsney Lass. 8.
Rec'd. May. 15.
1863.

Christian people. These remained in the congregation but a short time & then either went back to Heathenism or removed to another village. But the labors of the Catechist, who remained here about two years were not lost. Seven families living in a different part of the village have lately united & formed a congregation, & the new Catechist who has gone there has a hopeful prospect of a permanent & flourishing congregation.

At our last Communion season 32 persons were present to partake of the Lords Supper. Four of these were received at the time. One of them was a young man from Mánir who has lately been chosen as the head man of the congregation. ~~Several~~ A few years ago, the first time I saw him, he was in the centre of the village, sitting in an open place a prisoner, his feet bound & a Peon watching over him. The catechist was with me & we inquired somewhat into his case. On account of his former bad character, he had been arrested on the slightest suspicion of some crime. He was soon after released & has since that time become one of the most regular members of the congregation. The history of nearly all the members of the Mánir congregation has been similar to that of this young man. Like him they were very often suspected & several have even been sent to jail, but the great change in their character ~~which we can attribute only to the power of God~~ is ~~so~~ now so marked that even the heathen often to speak of it with surprise & at times even attribute it to the ~~power~~ of God. Very Respectfully yours. C. J. White

Pulney Jan. 2nd 1864

Rev. R. Anderson D.D.

Dear Sir.

A year has now passed since we made Pulney our home. We find this a pleasant place, & the situation as agreeable as could be desired. The house is about one fourth of a mile from town, on a slightly elevated piece of ground, and on the main road leading to Dindigul. South of us, a few miles distant are the Pulney Mountains, on one of the summits of which is our Mission Sanitarium, which is almost in sight.

The town of Pulney is on a higher elevation than the plain of Madura generally, & consequently we have a cooler climate. This coolness however is also due in part to the heavy winds, which for several months, blow twelve hours a day, from the Western Coast. West of Pulney is a broad open plain, continuing to the Sea, bounded on the North by the Nilgiri Mountains wh. in the Western Ghauts continue to the most north-

ern part of India. On the South are our Pulney Mountains, which extend to Cape Comorin. Through this plain the new South India Railway passes from Madras to the west, which bids fair to become one of the greatest thoroughfares of India. On the Western Coast rain falls from May to Sept. though we have at that time, but little or no rain here, that rain is not without great benefit to us, for the heavy winds from the West, laden with the cold air, come unobstructed through this open plain, while the heat rises & returns in its circuit, in an upper current.

During the past year the work of preaching to the heathen has received much better attention than I have before been able to give, though much of my time has been has been occupied at home on acct of sickness in my family. While one of our children was suffering from measles & afterwards from a severe attack of dysentery we had the medical assistance of Bro. Chester for two weeks under whose care, with the blessing of God the Child recovered. ~~I have~~ In Nov. last another

daughter was added to our family. & now we are all in our usual health. & During the year the Gospel has been preached in about 85 villages & in some of these many times; and though but few heathen have joined the congregations there are many hopeful indications that the Truth is not made know in vain. There are in the Pulney Station District 235 villages & I hope with my Catechists during the coming year to enter upon a more systematic plan of touring so that nearly all of these may be visited & the people be told of a Savior.

The number of people under instruction is 412, in which there is a slight increase. While the number of Ch. members is 96 the same as last year. There has however been more progress than might be indicated if we observed only the increase in numbers. Much faithful instruction has been given & many have grown in knowledge & have also trust grown in grace.

Though but few of those who hear, receive the Gospel very many hear our preaching willingly. ~~and~~ This readiness with which they hear, may be attributed in some degree to the influence of tracts & religious books which have been distributed over the land. Many of the more influential & respectable of the natives can read. and these as they read are led to speak of & to discuss

the teachings of the book they may have read and whether they speak favorably or unfavorably, the discussion is begun, & with it the spirit of inquiry. In the more remote villages, many have not so much as heard whether there be any Savior. But in other places, more frequented by the Missionary & the Catechist, many have not only heard, but have read about ~~our~~ the Xn religion, & though they worship many idols, they will acknowledge that there is ~~but~~ one God whom all should worship.

Of those who join us, here & there one will refer his first convictions to the reading of a tract or a portion of the Bible. These instances however are rare. The promises of God lead us to expect from our labors great results & to some extent immediate results. But the results expected are almost always seen to follow from preaching & personal effort for the salvation of souls. The distribution of religious reading is more especially the seed sowing, & the good which is to be expected from the knowledge gained by reading will be more general in its appearance & more slow in its developement, for the momentum of the living voice is gone & the sympathy of ones personal presence. The time of harvest is not yet, & the full result is not known at once. Yet we do know that the word ~~of~~ this sent forth shall accomplish that whereto it was sent. & we have thus found that the Tract & Bible distribution are powerful auxiliaries in the work of spreading the Gospel.

Yours Respectfully
C. T. White.

Pubrey, Jan. 2, 1864.
Rec'd Mar. 11.
Rec'd Apr. 25, 1864.

525

Pulney Hills, Aug 2nd
1864

Rev. R. Anderson D.D.

Dear Sir,

I write from our Mission Sanitarium on the Pulney Hills. My ~~family~~ have been here the past two & a half months, recruiting in health & enjoying the cool & invigorating climate. Contrary to my usual custom I also have spent the greater part of the time here, having but once returned to the plains, remaining 3 weeks at Pulney attending to the duties of the station. We expect at the close of this week again to descend the mountains, & return to our Pulney home.

Since we came to the Hills God has caused us to pass through the deep waters of affliction, & has taken to himself one of our children. In my last letter I wrote about the illness of ~~my~~ our little Willy. His health had always been as good as that of the other children till he had the measles last Oct. This disease was followed by dysentery of wh. he suffered much & for two weeks was at the point of death, but with the blessing of God he recovered. But from that time till he died there was ~~attended with~~ a constant recurrence of illness. A few days after our arrival on the Hills, he was suddenly ~~a~~ taken with coughing, & difficult breathing, & after three days suffering with what appeared to be diphtheria

he died Thurs. June 16th 1864, aged 3 years & 5 months. Dr. Lord being at that time absent from Mendon, we sent for Rev. Chester who came with all possible haste to Brickulum, & there hearing the intelligence of his death returned to Dindigul. The funeral exercises were conducted on Friday by Rev. Mr. Lovell, a Wesleyan Missionary, none of our brethren being on the Hills at the time. In the beautiful grove near the Church, ~~his~~ a little grave was made, & there all that was mortal of our little Willy rests in sleep, till God shall call him to "rise again in the resurrection at the last day".

Little Willy ~~was of~~ possessed an unusually amiable & interesting disposition. We will never forget his many pleasant sayings & happy ways, wh. when he was with us so endeared him to our hearts. We love to remember him as he repeated his verse, "God love" or "Suffer little children to come unto me," & we love to remember also how earnestly & sweetly he sang the first verse of several hymns among which was his favorite "My father calls I must go, to meet him in the promised land."

God has been with us in all our affliction, & has "not left us comfortless." He has taken our darling Willy from us, & we shall ~~never~~ no longer have his pleasant talk & sweet singing to fill our home with gladness, but we know that he is in better hands than ours; & that God doeth all things well.

It may be well to allude to the sympathy we have received from the natives, which

has been so kindly, & so sincerely expressed, as to encourage us in our endeavors to do them good. Whatever unfavorable characteristics the natives may possess, however deceitful, & ungrateful they ~~at times~~ may be, they do at times manifest a kind and sympathising heart. In return for all our efforts in their behalf, we almost always find a corresponding sympathy, & through this many are led to give attention to our instructions. Among those who have forsaken their idolatry, many have been ~~led~~ led to this, not so much because convinced by argument as to its folly, but rather from ~~an~~ sympathy with our earnest desire to do them good. They are persuaded first to love & then "faith cometh by hearing".

The mission tent wh. has been used in rotation by the Brethren came to Pulny in the month of May. In company with my Catechists & two school boys, I visited nearly all the villages I had not before seen, in the Western & North western, ~~parts of the field~~, going to the extreme limits of the Pulny District, 18 miles distant. In 4 encampments we visited 46 villages, holding 69 meetings, & the number of adult hearers was 3,145. Usually in going to the different villages we all went together for we found that the greater our numbers were the larger wd be our audience. The catechists also by thus going together could assist each other & could learn from each other. Sometimes however we ~~all~~ went together

in different companies, & thus a ~~tor~~greater number of villages could be reached in a day. On account of the illness of our little Child, whose death occurred soon after, as I have related, our stay in the tent was less than we had expected. After 15 days we returned to Puling & the tent was forwarded to Butterlukundu. The Catechists all entered into the work with much enthusiasm, & our stay in the tent was very pleasant & I trust profitable not only to us but to those who heard our preaching. In the North Eastern part of the Lohardaga District are still nearly a hundred villages, in the greater part of which there has been no preaching, & where no Catechist has ever gone. I hope I may be able in a few years to visit them all.

There are 6 Congregations connected with the Puling Station. Some of them however are quite small, containing but a few families. The Congregation in Puling village has increased in stability & numbers, the average Sabbath attendance being 60 wh. is larger than it has been. At our last Communion, 31 communicants were present, two of whom were at the time baptized & received to the Church.

Very Respectfully Yours

C. T. White

Puling Hills, Aug. 2. 1864.
Rec'd Jan. 14. 1865.

Pulney June 1st 1865

Rev. R. Anderson D.D.

Dear Sir

But little that is new has occurred in the Pulney Station, since I wrote you last. The members of the congregations in the villages are attending the meetings, & gaining in knowledge & improving somewhat in their manner of life. The congregation in Pulney has increased in numbers, as also the congregation in Kunnaralingam 11 miles west of this place. Eight families in Kunnaralingam attend the regular meetings on the Sabbath. There is among them a man who has lately joined who is of a higher caste than the others & who is also a person of property & intelligence. ~~& property~~ He is the only one in the congregation who can read. While building the prayer house, he was but little inclined to be liberal, in rendering assistance as we had hoped, for he had not yet learned the precept of that "it is more blessed to give than to receive." Yet he is very willing to avail himself of his

ability to read. & often he is seen reading not only to the xns but also to any of the heathen who may be willing to hear him.

The two great heathen festivals which occur each year in Pulney were held as usual, the former in Feb. & the latter in April. The dense crowd remained for a week & ~~our~~ the catechists mingling with the people from morning till night found many who gladly received a tract or listened attentively to preaching. In each festival a car is drawn. In Feb it is drawn around one of the principal squares of the town, & in Apr. it is drawn around one of the two great rocks 3/4 of a mile distant. On the summit of this rock is a temple built of hewn stone covering two thirds of an acre, where is worshiped the God of Pulney, a son of Siva, called by various names, ~~an~~ but especially Supramanian, & Pulney-Andi. In one of the innermost recesses of the temple is a costly image, ~~ad~~ about half the size of the human figure, adorned with jewels & gold & costly garments, Unlike

almost all the numberless other images in this country, this one is made with some regard to taste & beauty & some regard to the proportions of the human form. At the time of the festival, it is brought down, & placed on the car. The principal idea in the car-drawing, seems to be merely, that the idol is at this time taking a ride. Over this car is reared a temporary structure, 20 feet in height, gaudily arranged, with painted & gilt paper. Within are several Brahmins to attend to the idol, lest it should fall or be injured in the drawing. They also receive the offerings of fruits wh are frequently thrown up into the car for the idol.

As the sun disappears in the west, & the full moon rises in the east, some 250 men previously engaged sieze the ropes, & after much difficulty the car is started, & moves slowly on, & in due time is returned again to its place. At the second festival the same ceremonies are performed & the same image is again ~~fro~~ brought down from the temple, but placed in another car. & drawn around the rock, the circuit of wh. is

nearly a mile, & is performed in about 2 hours.

Fifty years ago at the time of these festivals, the Government, in accordance with long established custom, ordered all the shops & bazaars to be closed, & each village to furnish its quota of men. This manner of rendering assistance gradually fell into disuse, so that a car of less size became indispensable on account of the difficulty of obtaining the requisite number of men. The second one also proving too heavy, a third car less than one fourth the size of the original was made & is now used, while the two larger ones are lying by the roadside & going to decay.

These annual festivals are attended by vast numbers of people of different languages, from the Western coast, & from the North many miles distant. They come in companies of 10 or 30, & pass through the town, with the disagreeable noise of drums & the singing of native songs, ~~then~~ & after ascending the rock with their offerings they return to the town, & spend the remainder of the week in ~~trading~~ buying & selling. It is partly on account of this buying & selling that the festivals are kept up so many days & with so much spirit. Almost every article of merchandise used in the country is brought here at the time & sold. But it is chiefly the cattle market that induces many to come. For a whole week 20,000 cattle are exposed for sale, & a large extent of ground is occupied by them & by those engaged in buying & selling, who care but little for the car drawing or the heathen ceremonies in the temple.

At such times many are attacked with cholera & are often seen dying by the road side. Whenever I went out, I took medicine with me & often had the satisfaction of knowing that the medicine given was effectual & that the life was saved. — Very Respectfully yours. C. J. White

Pulney, June 1. 1865.
Rec'd Sep. 5.
Ans'd Sep. 6.

(Private)

Rev. R. Anderson D.D.

Dear Sir, The forwarding of the enclosed Annual Report has been delayed longer than I had hoped, on acct of illness in my family.

A printed copy will hereafter be sent, in wh. several pages at the beginning & also of the latter part of this letter will probably be omitted.

The statistical tables are prepared with care, & believed to be correct. They will appear in the printed copy ~~the~~ exactly the same as in this letter.

Very sincerely yours,
C. B. White.

Rev. C. T. White.

Rec'd May 2, 1866.

A copy — for the Contents
from 1828 Bell

527

I send enclosed a copy of Brunner's Report with accep. Aug. 10. 1866

Pulney June 30. 1866

Rev R. Anderson D.D.

Dear Sir, The congregations of the Pulney Station are the same in number as the past year. A few people from heathenism will occasionally join, but the increase is so small that it but little exceeds the natural decrease occasioned by deaths & removals. There are however many heathen villages in wh. we meet with much encouragement in our preaching. They receive us gladly & listen to what we say assenting to its truth. But as yet, but very few will consent to be recognized as members of a Christian congregation.

In the month of April & again in the first of this present month I was engaged in the Itinerancy. The time thus spent was nearly 4 weeks. The

number of audiences addressed was 225, & the total of adult hearers was over 2,000. In ~~all~~ each of the larger villages we preached in several different places. So that in every village a portion of every caste & class of people had an opportunity of hearing the Gospel. The region traveled over was from 7 to 15 miles distant to the North & west of Pulney. Several of the villages had been visited in a previous itinerary or at other times by some of the catechists in the performance of their usual duties. It was interesting to observe that our audiences were very often larger than on former occasions, & that our object was much better understood than when we first began to go among them. In very many villages, where there were neither christians nor Romanists, many will be found who had some knowledge of the true God, & of the Xn. religion wh. had been obtained from the preaching of the cate-

chists, or from the tracts & books wh. had been distributed among them. May the truth thus made known be speedily sanctified ~~to~~ in their conversion.

The Pilling Christians are by occupation gold-washers, & this is the title ~~by wh. they are~~ used by their neighbors when they are spoken of. ~~This is their~~ By this they gain a livelihood & though the daily profits are uncertain, the results of a months labor are sufficient for a months subsistance. The sands of the river are placed in a long trough & washed. The sand washes away & a few particles of gold remain in the bottom of the trough. These are carefully gathered up, & are readily exchanged for current money by the jewellers of the town.

In the bed of almost every stream flowing from the mountains is found a black sand, & on applying the magnet, it will readily be seen that the greater part is of iron. This also is placed in a trough, & as the gravel & earthy substances are washed away, only small particles of

iron ewein. In a furnace whose walls are of mud well dried & hard. several bushels of coal are placed, & on this, a bushel of the iron sand is poured, & a brisk fire is kept up a whole day. On the morrow a rough unshaped mass of iron is taken from the ashes, wh is worth from 3 to 6 Rs. This iron is malleable, & for many purposes is considered superior to European iron.

At our last celebration of the Lord's Supper 35 persons were present, all but two of whom were ~~from~~ members of the Pulney church. The greater part of them were from Pulney village, but 5 other villages also were represented, one of wh. was 12 miles distant. It is my custom before giving the Lord's Supper to give to each communicant a ticket or piece of paper on which his or her name is written. Each catechist is required to bring to me, one by one, those of his congregation who are communicants, & thus a most favorable opportunity is afforded for a personal conversation on personal religion. Should it be discovered that any one has any difficulty or grieves the ticket is withheld until peace is made & the affair settled.

Very respectfully yours C.T. White.

Pulney June 30. 1866.

Rec'd Oct. 12.

Rev. C.T. White
Pulney
June 30 1866
Lord's Supper

Pulney Jan. 3rd 1867.

To Rev. N. G. Clark D.D.

Dear Sir.

In preparing the statistics at the close of the year, I find there has been an increase of fifty in the number of people under instruction. Notwithstanding the severity of the famine, & the unusual prevalence of cholera & fever, the number of Christian people, has in only one village been diminished. One new congregation composed of a few families has been organized & a catechist has been sent to their village.

With the exception of three or four families, all the Christians of the Pulney Station District are from the Parior Caste; the proportion being much greater here than in some other Stations. As might be expected many of our people are those who have long been addicted to thieving & contention & idleness. These evils are habits to wh. they have been accustomed from childhood, & a thorough reform is not brought about at once. Yet under the instruction & guidance

of a faithful Catechist, there will in time be a manifest improvement in their becoming more honest & more industrious.

Our people however, though from a low caste are not all of a low position in society. Some of them are persons of property, & others are making great efforts to become owners of land. Not only in their own community, but among their heathen neighbors they are recognized as men of good character; & they have an influence, which when sanctified by grace adds greatly to the prosperity of the Church, to which their original standing, so far as caste is concerned is not necessarily a hindrance.

Since I first took charge of this station I have received to the Pulney Ch. on profession of their faith only two persons who were from a grade higher than that of Parias. But there is reason to hope, that this state of things may not long continue, & that before many years will have passed, the bulk of our cong

gregations will consist not as now, almost exclusively of the lower Castes, nor yet of the Brahmin or Mahometan, but of people from the large body of the middle classes who are designated by the word wh. may be translated "inhabitants" or "citizens." They are equally accessible, & generally more intelligent, & though there are ~~other~~ hindrances to their joining a Christian congregation, they are counterbalanced by their occupying a less servile position ~~among~~ in their neighborhood. While on the Itineracy I observed that the greater part of our audiences were of this class. They received us with less suspicion, listened attentively & understood more thoroughly what ~~what~~ was preached. We also have frequent opportunities for preaching to them on the veranda as they come for medicine, or for a book, or simply to speak a word with us. A few evenings ago, after a half hour's conversation with an intelligent heathen from a village 10 miles distant he left me saying, "Your doctrine is good but I have not now the happiness to believe as you do." Similar remarks are very frequently made shewing that ~~some~~

some progress has been made, & encouraging us, to preach at all times, & to all persons, for we know not whether shall prosper this or that, or whether they both shall be alike good.

During the past year I have been engaged 31 days on the Itinerary, & in company with the catechists have preached in 145 villages, going to the West, North & East of Pulney, in some instances to the distance of 20 miles. Many other villages have been visited by the catechists during the year in the performance of their usual duties. But "there still remaineth very much land to be possessed". Not more than two thirds of the villages of this station have yet been visited, while hardly a fifth part of the population have ever heard the Gospel.

A dearth of piety & a want of spiritualmindedness among our Ch. members is painfully evident. May the Lord revive us, & may the Holy Spirit speedily come & quicken our faith & love & zeal in laboring for Christ. I trust we are remembered in your prayers.

Respectfully yours. C.T. White.

Pulney, Jan. 3. 1867.
Rec'd. April 26.
C.C. Fair

Pulney Sept. 2. 1867.

To Rev N. G. Clark D.D.

Dear Sir.

In reviewing the labors of the past six months, I find reason for encouragement, and for gratitude to God.

The number of Helpers in this Station, (not including two female teachers) is ten, of whom two are engaged in teaching, & one has charge of the congregation in this town. The other seven live in adjacent villages, and each has charge of a few Kn people. All these congregations are regularly instructed in Bible History, & in some catechism; & though they are not able to read have made commendable progress in a knowledge of the truths which have been taught them. In each of these villages the average sabbath attendance is barely twenty, but in Pulney the attendance is ninety,

which is much in advance of what was reported last year. A few of these Pulney people have long been addicted to gambling, and thus have brought poverty to their families. It was also discovered some time ago that several had been associating with persons of bad character, & were also partakers of their dishonesty. The most persistent efforts of the catechists and Missionary in breaking up these evil habits and in totally excluding from the meetings all persons "of the baser sort", who live in idleness, have met with some success.

There has been a decrease in Kalliamputtur a village four miles west of this, where though the list of those under instruction formerly contained the names of fifty, scarcely fifteen are now persuaded to attend the Sabbath services. The difficulty is merely their unwillingness to

keep the Sabbath. Some of them are "hired servants" who imagine that they are compelled to work on Sunday. In Valasamutteram a small congregation was organized last year, but it did not flourish. The catechist therefore has charge of a few families who have lately formed a congregation at Satterapatty.

Our Communion Season, last Sabbath, was an occasion of much interest. Forty two persons, representing seven different villages, ~~[illegible]~~ & partook of the Lord's Supper, all but two of whom were members of the Pulney Church. Two men who had been for some time under discipline were restored to the privileges of the church, on their solemnly promising, in the presence of the congregation, that they wid no more walk disorderly but as be came the followers of X. Two women were at the same time baptized & received to the Church.

Pulney, Sept. 9. 1874.
Rec'd. Dec. 16.
Ans. 18

The Station School has been in operation more than a year. Twelve pupils (mostly girls) have been aided wholly or in part by the Mission.

In receiving children to this school I have purposely avoided taking orphans, chosing rather children from families, so that the families themselves might be benefitted by the children's improved habits of neatness & propriety, & also to some extent by the knowledge the children might gain in school. The good effects of this plan are in a few instances already apparent. Some whose former uncertain position, & irregular attendance rendered it difficult to decide, whether to class them as nominal Xns, or as heathens, are now among the most regular & useful members of of the congregation.

Very respectfully Yours.
C. T. White.

(Private. i.e. not read to the Mission) 530 Pulney Sept. 30. 1867.

My dear Mr. Clark.

I write to speak of the necessity of our return to America early in 1868, on acct of Mrs. White's health. For some reasons I did not wish to bring this subject up at our Mission Meeting wh. has just closed. But the question will be voted on in Jan. & without doubt approved.

More than two years ago, in May 1865, ~~the~~ our return to America was discussed in Mission meeting. In Sept. 1865 a motion was passed, recommending my requesting permission to return to Am: but as I voted against it, it was reconsidered. In Jan. 1866. Dr. Laird presented a written certificate, to the effect that it was best for us to proceed at once to Am. on acct of Mrs Whites health We did not act on this however, as we had been led to believe that a visit to Madras wd be beneficial. Mrs. W. was in Madras 5 weeks in 1866. & nearly 3. months in 1867. while I remained here alone, nearly all the time, attending to the duties of the Station.

Pulney, Sept. 30, 1867.
Rec'd. Dec. 16.
Ans'd. Dec. 18.

Mrs. W's health improved, & our stay in this country has ~~been~~ prolonged ~~nearly~~ fully two years. But though she is now able to attend Church & to have meetings with the women, & occasionally go to the villages, her health is far from being good, & I am sorry to say that it now seems necessary for us soon to leave. Our oldest child will be 10½ years when we leave, & our second one will be 8.

I ~~write on~~ inform you now, thinking that an appropriation for the expenses for our return may be more easily made now than 4 months later. — I write also hoping that an early knowledge of the vacancy wh. will occur in our Mission ~~by~~ work here may operate favorably in presenting the claims of the Madura Mission for more re-inforcements. The number of nominal Xns here is small & the number of converted men is still smaller but the work is peculiarly interesting & I shall leave it with many painful regrets, trusting however I may be permitted to return.

You have probably observed that I am in debt. This debt began five years ago when when I built the house we now live in. It wd have been removed ere this had it not been for Mrs. W.s illness, especially for the two trips to Madras, wh. ~~with the Dr's bills~~ were expensive. We hope however by selling off some of our furniture soon to be free of the debt.

Very sincerely yours. G. T. White.

Pulney Hills May 15. 1868

Rev. N. G. Clark D.D.

Dear Sir. Your letters dated Dec. 20th 1867 & Jan. 27th 1868 were duly received. Your kindness in writing, & your expressions of interest in our welfare, & in our Mission work were very grateful to us.

You speak of our holding meetings in the villages of several days continuance. The idea is practicable in those villages where congregations have been established, & I hope soon to carry out your suggestions more fully than I have hitherto been able to do. For these protracted efforts the most favorable season of the year should be chosen, & generally a tent will be needed. On such occasions, the members of the congregation, 20 or 30 in number, could be gathered twice a day, & after a weeks labor, evident results may be expected. The heathen however will not attend our meetings. To preach to them,

we must go to them. As we go into a village, we can almost always, without difficulty, collect a large audience, & they will listen attentively, but it is very often the case, that each succeeding day gives us a new audience, of different individuals, & the number of hearers will daily grow less & less. Preaching in this manner however is not a hopeless task. Many who from time to time join us, are those who ~~from time to time~~ have heard us preach in their village.

The congregation in Pulney village having much increased, the enlargement of the Church became necessary. In February the old Church was taken down, & a new house twice the size of the original was built. During the process of reconstructing the Ch., the usual Sabbath exercises were continued without interruption, though we were sometimes without a roof, & on one whole side of the house exposed to the open air. Since then we have re-organized the Sabbath School. The whole congregation is divided into 11 Classes, & all both old & young are engaged in teaching, or in studying the Bible.

Very Respectfully yours.
C. T. White

Pulney Hill May 25th 68.
Recd Aug. 6
Ans

532

(Private letter i.e. not read to the Mission.)

Pulney Hills June 8. 1868.

My dear Dr. Clark,

I wrote you last Sept. about our returning to America sometime in 1868, on acct. of Mrs. Whites health. The Brethren however thought I had better defer going till the latter part of 1868 or early in 1869, & I send enclosed the action of the Mission to that effect. I judge from your kind letter of Dec. 20th 1867 that the Prudential Committee will without objection grant the proposed leave. The Mission have not yet decided about the route, but the subject will be up for discussion at our next meeting in Sept.

At the time of our leaving the country more than 12 years will have passed since we left America. Our oldest child will be more than 11 years old. Yet we very deeply regret the necessity that is laid upon us ~~to leave~~

to leave our work. & we pray that the Lord may spare us to return here again.

Our Pulney Station will be left vacant. I wish that our Mission were so well manned that Pulney could be cared for, during our absence, by a resident Missionary. It is 34 miles from Dindigul & 45 miles from Battalagundu, & though the Station might be placed in charge of the Missionary at one or the other of these places, the oversight of the work in Pulney could by no means ~~not~~ be so efficiently performed, as were the Missionary residing there.

While we earnest pray that the Lord of the harvest will send forth more laborers, we shall leave our work in His hands, feeling assured that he will care for it, & for the people whom we have been instructing.

Very Sincerely Yours.
C. T. White

Pulney Hills, June 8. 1868.
Rec'd Aug. 6.
Ans.

Ship Clarence off Madras.
March 26. 1869

To Rev. N. G. Clark D.D.

Dear Sir,

Your kind note communicating to me the permission of the Prudential Committee to visit America was rec'd a few months ago. I should have replied sooner but having been very busy the past months in preparing to leave & in other duties, I have delayed till now.

We left our Pulney Home on the 10th inst, & expect to sail for London to-morrow the 27th. We hope to be in America in August.

We have been more than 12 years in this country, & the greater part of our time has been spent in Pulney. The Lord has blessed our labors. At our last Communion

eight were rec'd to the Church & 10 children were baptized. ~~Bro. Hazen was appointed~~ The care of the Pulung Station was assigned to Bro. Hazen. He will have an interesting field of labor. & I trust the Church will prosper under his care.

Yr

Very truly yours
C. G. White.

Madras, March 26, 1889.
Rec'd May 12

Rock Stream Yates Co. N.Y. Sept. 15. 1869

To Rev. N. G. Clark D.D.

Dear Sir,

We arrived at New York by the Steamer Queen on the 18 of Aug. & we reached our home here a few days later. We are all in pretty good health. I should have written to you sooner, but we were in a very unsettled state because our baggage came only a few days ago, having been delayed on acct of some Rail Road troubles. I propose remaining here with my family through the winter. I hope to attend the meeting of the Board at Pittsburgh, & wish to go to Boston soon after the meeting. My wife & ~~with~~ the three children have gone to Vermont where her friends are. As I shall see you at the Meeting I need now write no more.

Please ask Mr. Ward to send ~~me~~ $100 to the above address. Sincerely Yours C. T. White.

Rockstream, Sep. 15. 1869.

Rec'd. Sep. 18.

mm "18

Rockstream Yates Co N.Y.
Sept. 22. 1869

Rev. N. G. Clark DD

Dear Sir

Your letter of the 18 inst with the $100 which you so kindly forwarded, was duly rec'd. I am now away from home & have been ~~since~~ for several days & so cannot at once send the accounts which you ask for. My wife & children have gone to Vermont, where her home was. They will return here as soon as I go to accompany them. I had intended to send the accounts after their return so that it all might be included in one. — I cannot tell now just how much I shall need for the year, but shall need nearly as much as in India. — That is as much as other returned Missionaries have. My father died while I was away, & I have no home & shall need to rent a house.

You spoke of my expecting to return, - that is of my "not expecting to return" on account of my wifes health. Her health is better than for the past four years. It was however the opinion of Dr. Scudder of Arcot & of Bro. Chester that Mrs. White should receive medical treatment in this country, they both hoping that Mrs. W.s difficulty might be remedied & the disease cured & health restored.

We left in India a part of our furniture & books fully expecting to return again. My health was always remarkably good there ~~in India~~ & I preached in Tamil with facility & when I ~~=~~ left my church & congregations were prospering. I always think of India as my home & sincerely hope that I may be permitted to labor there again. I write, remembering that ~~the~~ we have not yet experienced the saddest trial of Missionary life, parting from our children, perhaps never to see them again.

I have preached or spoken every Sabbath but the first since I landed at N.Y. & shall be glad if I can soon obtain regular work.

I shall see you at Pittsburgh & shall hope to see you soon after in Boston.

Very sincerely yours
C.T. White

New Port Vt. Nov. 15, 69

To L. S. Ward

Dear Sir

I have just recd the order for $100 wh. you so kindly sent.

I am sorry to hear that Dr. Clark is ill. I expect to be in Boston next week, & am very anxious to see him.

I shall bring my accounts with me & hope to have them settled up while in Boston.

Very sincerely yours
C. T. White.

For Dr. Clark

537

Rock Stream Yates Co. N.Y. Dec 15th 1869

Rev. N.G. Clark D.D.

Dear Sir

A short time ago I was in Boston, remaining there nearly a week. I was very sorry not to see you, & that you were so ill, but hope that you are by this time restored to health.

I presented my acct to Mr. Ward. wh. he found all right, so far as rendered. There was one item wh. he said wd be subject to your approval; that is, the expense of our visiting my wifes home in Vermont. We propose spending the Winter here as the climate is more favorable, but Vermont is & has been as much home to us as Rock Stream, & on our return to this county, a visit to Derby Vt. was as important as a visit to Rock Stream

Our charges for expenses after leaving Pulney India were not large, & we stopped but a very few days in Madras Scandan & N. York.

I trust the request will be granted, & that I may be permitted to charge as a part of the expenses home $100.00 wh will nearly but not fully cover the R. R. fare to & from Vermont.

I shall need for the year an allowance of $350.00 – We have had to hire a house, & board ourselves a part of the time & our expenses have been great. We could not live at all comfortably on less. I hope this sum may be allowed, believing it to be essential to our health, & that the prospect of our soon returning to India will be enhanced thereby.

I remain Very respectfully
yours
C. T. White

Branchport Yates Co. N.Y.
Aug. 18th 1870

To Rev. N. G. Clark D.D.

Dear Sir.

Your letter of Aug 11th was duly rec'd. — We left India with the full expectation of returning there again. A portion of our furniture & books still remain in what was our Pulney home. All our conversation with the xn people, before we left, was in the hope of seeing them again, & in all our letters to them we have taken the same view.

Since the subject of our remaining in this country has been laid before us, in letters from Boston, I have written but little on what was so painful to my feelings. It is a severe trial to abandon our chosen work, & field of labor, & never to see again the people in whom we are so deeply interested. I have delayed deciding, hoping that

Providence might yet indicate that we might be permitted to return to India. But if "the Mission & the Committee both judge that it is not desirable for us to return" as Mr. Ward wrote Apr. 23d. 70 & if the Committee last Dec. "Concluded that we had better relinquish the idea of returning to Madura", I suppose all hope of doing so must be abandoned.

I do not think $800 wd be sufficient for a retiring allowance. We have three children. What I may receive ~~for labor~~ in this country for labor during the next two or three years will be insufficient for my family.

As a retiring allowance, I think at least $300 shd be granted. I also ask that $100. be allowed for traveling expenses, to Vermont, & that this be considered a part of my expenses home. This $100 is but half of the real expense as I wrote to Mr Ward. The

expense of bringing from Madura to America two or three boxes of books, will no doubt be allowed.

I shall always feel a deep interest in the Am. Board & pray for its prosperity. I have written urging the Brethren at Madura to have if possible a resident missionary at Pulney. I hope their numbers may be such as render it advisable. The Pulney Station District was a hopeful field, & the Church & congregations there were when I left, to a certain extent flourishing, ~~& I~~ Though God does not permit me to return to them again, I commit them to his care, making mention of them always in my prayers, & feeling assured that ~~he~~ ~~can~~ will care for them better than I can

Our health is good now, better than it has been,

Respectfully yours
C. G. White.

Rec'd Aug. 22.

Branchport, Aug. 18. 1870.

Rec'd Aug. 22.

Ans " 24

539

Branchport Yates Co. NY
Sept. 28. 1870

Rev. N. G. Clark D.D.

Dear Sir. I write to thank you and the Committee for their kindness in granting me the $900 as a retiring allowance. The money was forwarded to me by Mr. Ward, the receipt of wh. I at once acknowledged.

I send enclosed $2.25, contributed by the Church wh. I now have the charge of. The sum is small as the Church also is small, nevertheless I take pleasure in sending it.

I shall most likely be connected with Presbyterian Churches hereafter, & the contributions I may raise for Foreign Missions should generally be sent to the Presbyterian Board. Yet I shall never forget the interests of the American Board, & shall hope often to take up collections for it.

I shall be glad if the Herald & Annual Report may be sent to me.

I am sorry that I shall not be able to attend the meeting of the Board at Brooklyn.

Respectfully yours
C. T. White.

C. T. White
Feb. 20 1872

Estimates for Madras Mission, 1861.

Salaries	Two families		3200
Native Helpers	Catechist at Chinh.ⁿ	400	
	—— " —— at Roy.ᵐ	240	
	Munshi at Chinh.ⁿ	180	
	Writer at —— "	60	880
Education	English & Vernac School	2000	
	Vernacular at Chinh.ⁿ	700	
	—— do —— at Roy.ᵐ for 4 schools @ 50/4 a mo.	603	
	for a new school house	20	3323
Buildings	Assessments & Ground Rent	170	
	Repairs	300	470
Tours	For Health		200
Miscellaneous	Conveyance	400	
	Care of Stations	120	
	Postage	70	
	Book & Stationery	60	
	Freight, duty, & Coolyhire	80	
	Medical Attendance & Medicine	200	
	Wheel Tax	44	974
	Conditional Allowance of Rupees		9047
	Rs 200 — to each Family in addition		1400.
	Co. Rs		9,447.

Madras April 19. 1860. — M. Winslow, Sec. A.M.M.

[illegible] of other accounts such remains.

Rec'd June 21, 1860.

Copied

Estimate for Madison Mission, 1861.

Salaries	Five families		8200
Matrons	Catechist at Shinyi	100	
	" at Ho-ny	200	
	Matrons at Shinyi	180	
	Matrons at "	60	540
Other Schools	Chinese & Native School	2000	
	Native teachers at Shinyi	200	
	" at Ho-ny for		
	Schools & sick & poor	100	
	Repairs on new school house	20	3320
Incidentals	Stationery & fuel		
	Fuel	170	
	Repairs	300	470
	New Mission House		200
Miscellaneous	Conveyance	400	
	Rent of Mission	120	
	Postage	70	
	Book & Stationery	60	
	Printing Study & Tract funds	50	
	Different Missionary Meetings	200	
	Medical Aid	100	1010
			5540

Madison April 19, 1860.

M. Johnston

Estimates for Madras Mission for 1862.

Two Families	3600.
Native Agency	880.
Vernacular Education	1323.
Buildings	470.
Tours for health	200.
Conveyance, 2 families,	400.
Care of Stations	120.
Postage	70.
Wheel tax	44.
Books & Stationery	60.
Freight duty & Coolie hire	80.
Medical Attendance & Medicine	200.
Rupees	7447

Madras, 9th April 1861.

P R Hunt
Treasurer Mission

Leon for 1862

Rec'd June 12.

Copied

542

ANNUAL LETTER.

[A private letter, not published.]

ROYAPOORUM, MADRAS, 8th *July* 1863.

To The Reverend the Secretary A. B. C. F. M., Boston.

DEAR SIR,

In consequence of ill health and absence from Madras, I have not even sent you an annual letter since the beginning of 1861. This letter therefore must embrace the period that has elapsed since, say two and a half years. I need not be particular perhaps to square my reports by years.

PREACHING.

The same Catechist or unordained preacher continued with us till 1st March of this year when he suddenly left because I would not allow him house rent in addition to the twenty rupees stipulated for at the beginning as the maximum sum. I was willing that he should depart.

Mr. Winslow very kindly gave up a Catechist named Marnikam who has long been in the Mission and who had been with me before in Royapooram. He was just the man I wanted, and I would receive him as from the Lord. I consider him a preacher of the gospel, and allow him to occupy the "pulpit," though unordained, and wish him to act and feel as the pastor of the little flock. On Mr. Winslow's return I hope he will be formally set apart for this service. On two occasions on account of Mr. Winslow's absence or weakness I have obtained the aid of Rev. Mr. Rajahgopal and Rev. Mr. Vencataramiah of the Free Church in administering the ordinances of the Church. This kind service was most cheerfully afforded.

For a full year of the period under review the station enjoyed the presence and aid of the Rev. Edward Chester of the Madura Mission, and for half that time indeed he had the entire charge not only of the station but of the printing office, both of which flourished well under his care. His labors were incessant as he carried on his medical pursuits at the same time. Mrs. Chester also labored much with the girls in the school. Under their training the teachers and children learned to sing the Christian lyrics beautifully, which I consider a great acquisition.

Three regular meetings have been maintained. The usual service in the Church at Royapooram, on Sunday at 8, or 9 according to the season, immediately after the Sunday school which occupies an hour. In the afternoon ~~of Sunday~~ at the school in Sunjevaroyenpettah. In the same school again Tuesday evening; and on Monday evening in the school in the Church compound. ~~This last~~ is composed mainly of Children, servants, and Church members. But the one in Sunjevaroyenpettah is made up of Heathens, old men, young men, and boys of the place. We get by far the largest meeting Tuesday evenings (40 to 100, ~~say~~ an average of 60 persons), who sit usually as quietly as a congregation at Home. To some extent the same persons come week after week, and act just as if it were their own institution. The truth is many of them received in this humble place all the education they possess. In my estimation, the main interest of our field is concentrated in that little rude though conspicuous school house. When lighted up ~~of an~~ evening, many can see it from their door steps. In this respect it has the advantage of an idol temple just across the street. It seems to me that if we only had a good Missionary in charge of the station he might in that place gather fruit unto life eternal. As it is, nothing appears to ripen. When I took charge in August 1855 I had not the slightest idea that for so long a period it would remain without a Missionary wholly devoted to the work. It is unsatisfactory and painful and it seems to me unadvisable thus to occupy one of the most interesting and important sections of Madras without working it to best advantage.

I enclose herewith an official statement of the Population of Madras. The 7th District lies to the North of the Black Town and embraces exactly the field properly belonging to us, and which was held and pretty thoroughly worked by Mr. Henry Scudder, and his predecessors till 1849. Since then it has not been properly worked, and the Church Missionary Society, the Wesleyan, and the Lutheran Societies have come in, the first having planted a church and English school in the very centre of it. This, though embarrassing as it brings our schools and Catechists frequently in contact, has not as yet hindered us—as we have still more ground than we can till with present means. Properly, one Society ought to occupy the entire section with one or two Europeans and a suitable staff of helpers and teachers. I am deeply convinced that it is one of the most interesting fields in South India, embracing, as will be seen in the tabular statement, a population of 71,000—besides the two heavy villages of Poodoo Vanarapettah, and Trivatoor, beyond the jurisdiction, and all within a space of about one mile wide and four miles long, tapering to a point towards the North.

(The congregation at this last service

It will also be seen by reference to the tabular statement that the seventh is the largest suburban district except the third, that of Triplicane, and has a population five times as large as that of our station at Chintadrepettah. It is composed of all classes of Hindus, many of the millionaires of Madras, Brahmins, Merchants, and entire villages of weavers, dyers, rice cleaners, toddy drawers, &c. In the language of Dr. Anderson, nearly the entire region is "intensely rural"—the villages forming pretty streets under the finest cocoanut trees to be seen on this coast. From this slight comparison it will be gathered that we have made a serious blunder in allowing "Royapooram" thus in some measure to slip out of our hands. Nevertheless we have such a hold upon it that if speedily reinforced we may yet recover much of the lost ground and accomplish a good work for the Lord. Especially does this appear most urgent when the weak and dying state of the Mission is considered. By and by there will be nothing to reinforce, and the Board will need to begin anew or abandon a post occupied for a quarter of a century.

The Church.

The Church membership has not increased. In 1860 we had sixteen members. One enlisted, went to Bengal and was drowned in the Ganges. His widow does not attend our church and we consider her as having left it. Another has gone to Mauritius taking a strange woman with him and leaving his wife here. She has also left us.

On the 6th October 1861, six persons were received, viz., Jacob, one of our teachers, and two pretended converts from Romanism with their wives and one daughter. Eleven of their children were baptised at the same time. Jacob remains faithful. One of the men attended church a few times, beyond that not one of all the sixteen has been seen in the church, except one of the Boys whom we took on as a monitor (now dismissed), at two rupees a month. This appears to have been a case of deep deception and intrigue through an impressionable Catechist. We stand thus: $16 \times 6 = 22$. Withdrawn 9—Present number 13. This includes the present Catechist and his wife, though not as yet formally dismissed from Chintadrepettah.

Schools.

At the beginnig of 1861 I discontinued an interesting Shanar school, mainly to reduce the expences of the Mission. But every time I pass through the delightful grove in which it was situated and contemplate the little village just by it, and others from which it was supplied with fine boys and girls, I feel sorry that I did so, Sorry that I did not persevere and trust God for the means.

We have three schools in operation; one in the Church compound, one in Sunjevaroyenpettah before referred to, and a third in one of the many villages of the section called Tondiarpet. It is a pariah village of 100 houses, mostly tiled, and about 500 inhabitants. This school was established the 4th of July 1859. We have tried hard with poor help to benefit this poor village.

I have now a more hopeful teacher in this school, a man of some character, and I wish him to look upon the little village as his little parish. He has prayers morning and evening for such as will come. Quite a number of the boys can read well in the new Testament, and I can see that very gradually an impression is being made upon at least a few of this very debased and needy community. The children fly to me as a friend, even many that do not attend the school. There is but one temple in the village, a miserable little neglected modern affair at that. I hate it and pray against it whenever I pass. This poor despised village is not unknown to God nor beyond the reach of His Spirit. It is surrounded by the most beautiful cocoanut groves on every side.

The Catechist visits these schools day by day as he goes about doing good among the villages, distributing tracts and scriptures, and preaching from street to street. I am sensible that the Holy Ghost can speedily make this man an efficient preacher, and a minister of His church, and would ask that prayer be made to God for him.

The school at Sunjevaroyenpettah is doing well. There are no girls in it. In that at Royapooram there are now twenty girls of different ages in daily attendance, some of them very fine children. Mrs. Hunt has them on the verandah daily for reading and sewing. One reads while the others sew. This they like immensely, and it is the main inducement to attend. We give them nothing, neither money, petticoats, plantains nor oppums. They are however encouraged to bring their own cloth and make garments for themselves or families, we supplying needles and thread. They here learn hymns and scripture lessons in addition to what they are taught in school, and are examined weekly in all their studies.

We only wish we could have them in a separate school with a good native Mistress to teach them. Mrs. Hunt does all she is able to do for them, and that is not a little. It is something that the work is kept agoing though not so efficiently as we desire.

The instruction given in these schools is of course quite rudimentary, as none stay long—the more favored ones being taken away to English schools, and others to work for their parents so that we never have any but small boys. We never get them further than Arithmetic, Geography, and the Bible.

The average daily attendance in the three schools in 1861 was 96, in 1862, 76. At the present time, July 1863, 110. During the four months, March to 30th June, the average attendance of children at Church has been 106.

Conclusion.

I have no "appeal" to make. If it be intended to maintain a vernacular mission in Madras, the station I have feebly reported above is one of the best in the place, and the only one that we can command. To hold it as we have done, neither thoroughly working it, nor allowing others freely to do so, is in every sense wrong.

Whatever may be said about Native pastors, it will be found difficult at present in such a place as Madras, with so many European Missionaries, English schools, a Lord Bishop, and the rest, for a Native to manage the schools and other affairs of a station as pastor of the church; more especially will this be difficult in a station like this where three other societies have more or less influence. If he be under my care or that of an ordained Missionary—it is much the same thing—he feels and the people feel that it is an office set up without power. If he be ordained and set over this business it should be done in truth and faithfulness. So far as I am concerned I try to leave the Catechist as free as possible, if trustworthy—if not, why a catechist, it may be asked. And there it is. Some may do good under care of another, but are unfit to exercise control. Until the Spirit be poured out with power this will be so. Nevertheless I would aim earnestly at creating a bona fide Native Ministry. But for our Mission we need and must have a European Missionary if the work is to be carried on in a creditable manner. Whatever may be the state of things in regard to men and money at Home, we do not wish to be looked upon as a failure and a reproach—as cumberers of a fair missionary field. If men can be found for other fields one would suppose they can be found for this. But if this be such a place that there is not an available man in America suited to it, then I would suggest that we have attempted an impracticable thing and the sooner we leave the enterprise to others the better. I say thus much for it is just as well to express one's mind clearly as to say half and suppress the rest. I have not said all I could say but I am sure I shall not be mistaken so far as I have gone.

Dr. Winslow, is now absent from the mission on the Neilgherry Hills. I am alone, and there is no one to administer the ordinances in the two Churches of the mission. I believe I am perfectly cheerful in all this—glad to receive the aid of my Free Church Brethren, or that of any missionary from our own country who may happen along, which I have done for years—and trust I shall remain in the same cheerful mood so long as I am kept in charge of the station. Indeed I have spent many happy hours amongst these pleasant villages; but it is not satisfactory. I cannot do what ought to be done. I humbly trust the case will receive the immediate and earnest attention of the Committee. Let it not be thought that I do not regard the times. I do. I think more about the war than ye all. I make all allowances, and yet our case rises above all and remains, beyond precedent, urgent and importunate.

With deep respect and affection
I remain
Your unworthy servant,
P. R. HUNT,
Asst. Missionary in charge.

Rangaporam July 8. 1863.
Recd Sept. 1.

ANNUAL TABULAR VIEW, for the year 1863. 543

☞ *To be sent to the Missionary House as soon as possible after the close of the year.*

NAME OF THE MISSION:— American Madras Mission

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members, from the first.
1— Royapuram				1				1	X	4	160	#						4	110	20	130	4	}	Rs	1			13	}
2— Chintadripet	1.							1	X	5	250							7	135	100	235	5	}	300	1	7		60	} 140.
3—																													
4—																													

X Not licensed but acting as supply # Preaching place including Churches

ANNUAL TABULAR VIEW, continued.

PRINTING.	
Whole No. of volumes printed during the year.	
No. of tracts printed during the year.	
Pages of Scripture.	
Pages of Tracts.	
Charge to American Bible Society.	
Charge to American Tract Society.	

INVENTORY OF MISSION PROPERTY.
Value of Printing Establishment, exclusive of Buildings,
Value of the Buildings, ...
Number of Houses of Missionaries, ...
Value of these Houses, ...
Number of School-Houses, ...
Value of these School-Houses, ...
Number of Houses for Worship, ...
Value of these Houses, ...
Number of Houses for Native Assistants, ...
Value of these Houses, ...
Value of the Mission Library, ...
Value of Apparatus, ...
Value of other property, consisting of

Ceylon, July 8. 1865.

(1.) 54 34

Madras. March 12. 1864

The Rev. R. Anderson D.D.

Dear Brother,

Our Mission work last year was somewhat interrupted by my absence for six months, but the affairs of my Station were, on the whole, satisfactorily managed by the Native Assistant in charge.

The Mission suffers constantly for want of more strength, and is liable at any time, to have its schools almost stopped by the removal of either of its two Members. The Schools and congregations are in as good a state as they have been for the last two or three years. The congregations on Sabbath mornings are at Royapuram about 30 adults and 130 children at Chintadripettah an average of 50 adults, men & women, and 200 children of whom 65 are girls. There are three places for out-preaching, at the former station, and four at the latter attended by a good many heathen. At Chinna a Zenana School, in the (2) centre of the (2) village, has (1) lately been commenced (1) with encouraging prospects. It is in a pleasant up-stairs hall in the midst of high caste heathens. Twenty seven girls of good families have already attended, and five caste-women have come in a few times. It is hoped that more may be induced to attend, and meet the Missionary lady in case of the School, and eventually allow her to visit some of them at their homes. It is the only present means of direct access to such females.

As the state and prospects of the Press, I beg to refer you to Mr. Hunt's Report for the last year. The revised version of the New Testament being completed, and adopted by the Madras Bible Society, there will be a better supply of work in the printing of a large edition of it, and many separate portions, than we have had of late.

There is a subject of some importance, in connexion with the Press, which we think ought to be mentioned, that you may see one of the difficulties in the way of making the Establishment remunerative; and if the Committee think it desirable, to direct us in the application of a remedy. It is, that the expense of the Press is much increased by its being an Agency for all the Am. Missions in Southern India & Ceylon. Our rent is increased, by furnishing store-rooms for all the luggage & freight of the Missionaries, and the expense for writers & servants increased, by the shipping and landing, and sending off again, by land or water, such an amount of goods for the different Missions. The principal item, however, is the labor of the Superintendent, in managing all the funds for the Missions. It falls to him to sell their bills, forward the monies received for them, and keep the Accounts. If done by any House of Agency, the Commission, both ways, would be at least 2 p Ct; and if the

custom of those Houses, of buying bills at one rate and selling at another, were followed, the per-centage on all would be much greater. In regard to your own Mission, it is of course all the same in the Accounts of the Board; but not as to other Missions. Besides, it is proper for "every tub to stand on its own bottom". Our question then, is, shall a commission be charged?

A subject of more importance, and which presses upon us continually, is, the vacancies of our Mission, compared with its responsibilities, and the work which ought to be done. Even in a pecuniary point of view there is too much at stake to be left dependent year after year, on our uncertain livelihood. But what should be especially considered is, the Mission work which needs to be done, or is left undone. It may be said, there is work every where left undone, for want of laborers, and many fields are more promising than Madras. This may be granted, if we look at immediate fruit, and consider the gathering into a church of a certain number of souls, as a rural village, of the same importance as in a town, and lay aside all considerations of influence upon the country at large. But, even in this view, there are not many fields more encouraging, to work in, than some of the villages, not far from Royapuram, as has been frequently shewn, and especially, by Mr. Hunt in his printed letter of last year. But this is not the proper view of the case. The question is not as to commencing a Mission, and the best field in which to begin. A Mission is commenced, and has been continued for more than twenty seven years. It cannot be discontinued without great evil to the Native church, and what might be regarded as a breach of faith with that church.

It would be a discouragement to our Missionary brethren, for us to retire from the field; it would be giving place to the great enemy of souls, and be a loss of much that has been gained.

As a general rule, liable, no doubt to exceptions, no old Mission which can be strengthened with hope of good results, should be abandoned, or neglected, for a New field. The longer and the more widely the good seed of the word has been sown, even if it have not in many places sprung up, the more reason there is for watching & watering and setting a hedge about it, to leave it, or to abandon an approaching harvest, for the sake of breaking up new fallow ground.

But this is not all, aside from the direct Mission work accomplished, or which with proper strength might be accomplished, the Mission is, in some sort, a necessity for the other American Missions in Southern India & Ceylon. To manage the money concerns of all the Missions, to provide homes for the Missionaries, on their arrival and when they leave, to receive frequent commissions from their families, and otherwise, to do what is done by the Mission, would require, if there were none, a secular agency, maintained at no small expense. And if there were no Press, the missions could not be so readily supplied as they now are with Scriptures, tracts & school books.

I put the subject in this form, because occasional intimations, that the Mission may not be long continued. Though yourself, and perhaps the Prudential Committee,

have said, there is no intention of relinquishing it yet, as not re-inforced for the last ten years it has seemed likely to be left to die out. Either for want of a man, or men to send, or on account of what were considered the prior claims of other missions, or for lack of more urgency in our requests for help, we have been left for that period, with the same numerical strength, but lessening rather than increasing power.

We beg that at least one missionary may be sent, as soon as practicable, to strengthen us, as circumstances may require. If situated as we now are, the field west of Royapuram, mentioned above would be the centre of operations, from which he might, when able, itinerate. I need not speak more particularly of those villages, as Mr. Hunt described them in his printed letter. If he should not find enough to do on that side of the town, there is enough on this side, for two or three Missionaries. Chintadripettah, with its 15000 inhabitants, is all ours for Native work. There is then, New Town, with a still larger population, very near, in which we have one good school. Komaseran Covil, also near, and very populous, in which I once had three schools and am commencing one anew, and other large villages equally accessible, not to mention Black Town, to which we used to extend our labors, both from Royapuram & Chintadripettah. Our cry then, in view of the souls perishing around us, is "Men of Israel help."

We have sympathized deeply with our beloved country from the beginning of its struggle for existence, as that depended on supporting the government and the Union, in opposition to the right of secession, which must be fatal to all stability, and her glorious efforts & sacrifices for the liberation of the slave. We thank God, from our hearts, for the

brighter prospects now dawning on these struggles and efforts. We thank Him for the favorable change of opinion, around us, to some extent, and more or less in England, concerning the necessity and probable results of the war; and we praise Him "for the grace bestowed upon the churches" of America, "how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality," in supporting their Missions abroad, as well as the wounded & suffering at home. May the Country be sustained of God, be humbled, & purified, and then exalted, that it may be blessed, and be a blessing. May the Government become truly a Christian Government, and a Government ruling righteously, and not slaveholding. May God give such a peace as He only can give; and may it be truly said of the land, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing."

Yours in the Gospel,

M. Winslow,
Sec'y
Am. Mad. Mis.

N.B. Mr. Hunt has seen and approved this letter. I send a line or two from him after reading it, to show his feelings in regard to a reinforcement. I send the slip without his knowledge —

Madras Mission for 1863.
Madras Report 132. 1864.
Received
Page 3

Mathas, 22d May, 1863.

To The Revd S. B. Treat, D.D.
Secy of A B C F M, Boston

Dear Sir

I have now the pleasure to send herewith a Report of the Printing Office under my care for 1861, 1862. I am sorry it is not a more favorable one. I have reason to hope the business will improve in the next two years.

The War seems to be pressing upon the whole world. Every kind of business is affected. I despatch this Report under the depressing influence of telegraphic news from New York to the effect that the "Federals have been completely defeated (at Chancellorsville); one iron-clad steamer sunk and five disabled". Add to this: "Considerable apprehensions of war on account of the recent seizures by Commodore Wilkes." God is gracious in letting these calamities come upon us by degrees. I am sure God is working, and so try to say: "The will of the Lord be done."

I am Dear Sir
Most respectfully Yours
P R Hunt

Report of the American Mission Press at Madras, for the years 1861 and 1862.

Failure of health in the early part of 1862 compelled me on the 25th July to leave Madras, at first for two weeks; the Revd. Edward Chester from Madura engaging to attend to a few things that could not be left in other hands. But before returning, Mr. Chester most generously offered to take my place for six months, if I would go with Mrs Hunt to the Madura Mission Sanitarium on the Pulney Hills. With the approval of the Mission I accepted of this rare offer, returning to Madras 28th August in confirmed health.

In consequence of my absence no report of the Press was prepared for 1861.

As in the two years of rebellion in this country, so during these two years of rebellion in the United States, business with us has dragged heavily. Our main loss however has been occasioned by the falling off in the printing of scriptures by the

Madras Bible Society. For example:

For	14 millions pages	in	1857
	15 "		1858
	16 "		1859
	14½ "		1860
We have done only	9½ "	in	1861
and	11 "	in	1862

though as a partial offset we printed nearly 9-million pages for Madras Tract Society, yet our accounts for 1861 closed with a net loss of Rs. 2600.

Being advised that the Bible Society would as far as possible refrain from publishing largely till the final revision of the New Testament should be nearly, & resolved, towards the end of 1861, to again open the Office to secular work, both in English & the vernaculars, in the hope of sustaining its efficiency & protecting the Board from loss in these trying times. After more than twelve months trial I find it difficult to get back a portion of the work we abandoned, and prosperity, a few years ago. So far as I can discover there seems no great desire to help us; on the other hand there are strong combinations against us; and no small efforts are made to get from us the religious work usually given to us.

the point for the Oriental Bank: the London, Propagation, and Free Church Societies have favored us with work: the Chris: Vernacular Education & Religious Tract Societies give us a share of their work, but there is nothing certain about it. In doing work for Govt. or for the Railway Company, and even private mercantile concerns the custom here is to charge 50% or more higher than you can afford, and give the ~~out to~~ specs to the underlings who bring the work, with that stipulation. Bribery is rampant. Great numbers of Natives are amassing fortunes, so I am told, out of the Railway company by every species of corruption and swindling. I could go into details showing instances where waste has been taken ~~it~~ out of our hands or kept from us by persevering underhand efforts. Of course we cannot contend with such things for a moment. Middle men of that stamp never approach us. Recently a Joint-Stock Printing Company has been formed in Madras composed of the very persons who support that business, thus by growing

their own vegetables they do not require a market. The printing office established while I was away in America in opposition to our still exists. It was called at first "The Scottish Mission Press," and every effort was made to get from us the work of the Bible Society. A Scottish Missionary and a member of the Bible Committee furnished the funds, and a native from Jaffna who had been trained in this press was the operator. The concern is now called "The Scottish Press." It is patronized by the Ch: Vernacular Ed: Soc: & the Tract Soc:. There is undoubtedly a strong feeling against Americans doing such business, business that belongs to the people of the country. Our success excites the greater jealousy. They care not for all the good this Press has done even in a worldly point of view. That it has been useful to the cause of Missions and Good Government no one can doubt. "That goes to John Bull's soul a fresh spurne when I told him we had without a loss of 2000 rupees." "Yes,"

replied, "that and much more goes to John Bull." It was the secretary to the C.M. Society who made the remark. The Church Missionaries are our earnest friends — but they are far away in the country and can do but little for us.

But, wisely or unwisely, we are, in the providence of God, here, and we must do the best we can to serve God in this way. As soon as the revision of the New Testament in Tamil is ready large editions of it and of the Gospels will be required. The Bible in Telugu will also need to be reprinted. So that I anticipate a fair sum of work from about the end of the present year.

I am glad to find on closing acts for 1862 that there is a small profit, on the whole though the printing account shows a loss.

The Tamil and English Quarto Dictionary by Dr. Winslow has been completed during the past year. It is a fine volume and other, very

reflects much credit upon our Press, as well as the learned Author. The publishing of the work adds considerably to our labors.

In assuming English Printing we have not as yet expended anything for additional English types, being determined to make what we have at present answer as long as possible.

I have made no reductions in the valuation of the Presses, &c., this year. The grant now given of 55.550 Rupees must be considered nominal.

The Rent continues as before. It is heavy, but I see no way of reducing it without reducing the business and changing our whole plan.

Mr Carroll on a Salary of 60 Rupees continues to correct our proofs. He is very useful.

I append the usual Annual Statements for the two years past.

P R Hunt

Dr Winslow is not in Town to Examine the Accounts.

[20 May, 1854]

1861.

Statement I.

Net Capital Reported last Year				19,698	7	7
Add Cash for Implements Sold				47	8	"
				19745	15	7
Deduct paid for New Implements	183	13	10			
" " Commission on Sales of Presses	16	"	"			
" " American Board	3491	1	9			
Cost of 514 lbs 15 oz Types Cast	470	8	1			
Net Loss	2633	8	7	6795	"	3
Net Working Capital Rupees				12950	15	4

Statement II.

A Careful Inventory Shows the following

Materials for Printing	1063	11	8			
Materials for Binding	1333	15	6			
Materials for Founding	539	12	4			
Stationery	4893	2	"	7830	9	6
Cash				52	5	10
Net Outstanding debts due				5068	"	"
Net Working Capital Rupees				12950	15	4

Statement III. 1861.

Profit and Loss Account

To Printing Office, Loss,	2838	10	2			
" Bindery, Loss,	108	13	4			
" Keeping of Pony	172	"	"			
" Sundries	46	14	"	3166	5	6
By Stationery, gain,	112	6	5			
" Commission	210	5	5			
" Interest	203	4	"			
" Sundries	6	13	1	532	12	11
Net Loss Rupees.				2,633	8	7

(Unimportant Statements)

Statement IV.

Implements

English Types	5030	9	3			
Tamil Types	14,328	10	4			
Telugoo Types	4057	12	"			
Hindoostani Types	1239	10	"	24,656	9	7

Forward

Statement IV. Contd. 1861.

Types — Forward			24,656	9	7
1 Adams' Power Press 5 Hand Presses 1 Double Crown Albion Proof 1 Cap Press 1 Galley Press 1 Hydraulic Press	with Chases		8760	6	"
Furniture		3634 2 7			
Bindery		3135 7 7			
Foundry		14230 6 .	21,000	"	2
Value of Implement 31st Decr 1861. Rs.			54416	15	9

Statement V.

Expenses Account

Paid for labor and Pundit	12,170	10	8
" " Rent Office, Godown, & Stable	1818	"	"
" " Net Contingencies	156	3	8
Total Cost of Working Rs.	14,144	14	4

Statement VI.

Cash Account

Total Cash Receipts	22,683	3	7
Disbursements	22,630	13	9
Cash on hand Rupees	52	5	10

Statement VII. 1861.

Printing done in 1861.

Scripture, Tamil	4,709,400	
Ditto Telugoo	4,792,000	9,501,400.
Tracts Tamil	7,976,064	
Ditto Telugoo	893,000	
Ditto Hindustani	3,000	
Ditto English	23,052	8895116.
School Books, Tamil	236,800	
Ditto Telugoo	164,000	
Ditto English	9,000	409,800.
Reports Tamil	15,000	
Ditto English	17,810.	
Circulars & Tamil	1,700	
Ditto English	8,194	
Ditto Tamil and English	259,700	
Placards Tamil	2,700	
Tunes Tamil	2,009	307,113.
Total Pages of all Languages		19,113,429.

Average Number of Men and boys employed during the year 91 5/6

P R Hunt
Supt

1862.

Statement I.

Net Capital reported last Year				12,950	15	4
Add Cash for 137 lbs Long Primer telugoo	205	8	"			
4 Brass sticks, old Sold	7	"	"	212	8	"
" Net gains				278	7	8
				13,441	15	"
Deduct paid for New Implements	746	9	1			
Repairing Rolling Machine	16	"	"			
Cost of 453 lbs 13 oz Types, Cast,	589	2	"	1351	11	1
Net Working Capital Rupees				12,090	3	11

Statement II.

A Careful Inventory shows the following						
Materials for Printing	872	6	5			
Materials for Binding	1241	4	2			
Materials for Founding	412	11	6			
Stationery	4717	5	7	7243	11	8
Cash				339	6	5
Net Outstanding debts due				4507	1	10
Net Working Capital Rupees				12,090	3	11

1862.

1862.

Statement III.

Profit and Loss Account

By Binding, Net gains,				91	9	4
" Stationery, Net gains,				493	12	8
" Commission	297	10	7			
" Interest	65	6	"			
" Sundries	5	8	6	368	9	1
				953	15	1
To Printing Office, Loss,	502	9	6			
" Keeping of Pony	154	"	"			
" Sundries	18	13	11	675	7	5
Net gains Rupees				278	7	8

(Unimportant Statements)

Statement IV.

Implements

English Types	5245	9	4			
Tamil Types	14,638	5	5			
Telugoo Types	3986	1	10			
Hindoostani Types	1239	10	"	25,109	10	7

Forward

1862

Statement III.

Stock and Crop Account

By Plantation Stock		£1 1 0	
" Plantation Implements		1 15 12	
" Commissariat	£11 0 1		
" Stable	13 6		
" Cattle Pens	5 8 6	35 1 1	
" Plantation Crop	5 8 7	105 10 1	
" Plantation of Fruit	150		
" Cattle Pens	12 12 12	175 0 0	
		317 7 0	

(Transferred to Statement)

Statement IV.

Crop Account

Original Stock	2,215 0 0	
Stock Stolen	1,635 5 0	
Increase Stock	391 1 0	
Slaughter Stock	1,391 0	2,391 10 1

Stolen

1862.

Statement IV. Contd.

	Forward		25,109	10	7
Implements					
1 Adam's Power Press 1 Double Crown Albion Proof 5 Hand Presses 1 Cap Press 1 Galley Press 1 Hydraulic Press	with Chases	8760 6 "			
2 Proof Presses		136 11 9	8897	1	9
Furniture		3748 10 11			
Bindery		3570 5 7			
Foundry		14,230 6 "	21,549	6	6
	Value of Implements 31st Dec 1862		55,556	2	10

Statement V.

Expenses Account

Paid for Labor and Pundit	10596	13	10
" " Rent, Office, Godowns & Stable	1824	"	"
" Net Contingencies	128	8	1
Total Cost of Working Rupees	12,549	5	11

Statement VI.

Cash Account.

Total Cash Receipts	12,411	"	4
Disbursements	12,071	9	11
Cash on hand Rupees	339	6	5

1862.

Statement IV. cont'd

Stock Account

1 Adam Four Horse			
1 Single Horse, Allen Foot			
3 Hand Horse			
1 Cart Horse		Sold Choice Stock	
1 Buckey Horse			
1 Hydemarke Horse			
2 Foot Horse	166 11	5712	1
3 Heifers	2742 11		
10 Steers	3270 5		
3 Steers	1250 6	11457	6
Total to be Delivered 31st Dec. 1862		63,538	10

Statement V.

Expense Account

Paid for Labor and Teams	106	13	11
Paid Pine Lumber Mill	1724		
Paid Contingencies	121	5	1
Total Cost of Working Hydraulic	1851	5	11

Statement VI.

Cash Account

Total Cash Receipts	19,411	11	
Expenditures	12,071	11	
Cash on Hand Dec. 1862	839	6	5

1882.

Statement VII.

Printing done in 1862.		
Scripture Tamil	8,695,200	
Ditto Telugoo	1,660,000	
Ditto Hindustani	882,000	11,237,200
Tracts Tamil	3,580,850	
Ditto Telugoo	3,400	
Ditto Hindustani	496,000	
Ditto English	112,400	4,192,650
School Book Tamil	253,500	
Ditto Tamil & English	679,000	932,500
Reports & Tamil	20,800	
Ditto English	166,349	
Periodicals Telugoo	118,750	
Circulars & Tamil	38,610	
Ditto English	73,703	
Ditto Telugoo	200	
Ditto Tamil & English	134	
Placards Tamil	500	
Ditto English	256	
Cards Hindustani	100	
Music	200	413,602
Total Pages of all Languages.		16,775,952.

Average Number of Men and boys employed during the Year 91 2/3.

P R Hunt
Supt

Rec'd July 17.
Aug 30
Ref Utah

Statement I.

Net Capital reported last Year				12,090	3	11
Add Cash for value of 20 slugs lost,				3	12	"
				12,093	15	11
Deduct paid for a Gordon's Patent machine Job Press	721	5	6			
paid for 327 lbs 6 oz 2nd hand assorted types	446	15	3			
" 442 lbs Small Nica	405	2	8			
" 10 3/4 lbs Small Nica upright	10	12	"			
" 5 Founts Job letters	85	7	4			
" 100 lbs Metal furniture	41	12	8			
" 6 Sets Brass types	73	2	7			
" 16 Brass Gallies of sizes	71	"	"			
" Card Cutting Machine 2nd hand	30	"	"			
" 7 pairs old Cases	14	"	"			
" for a Marble Slab	2	"	6			
" " 6 Iron Imposing Stones	188	"	"			
" 2 Cuts	5	"	"			
" 3 Glass Cases for books	74	1	"			
" Repairing office carriage	50	"	"			
" Cost of 759 lbs 7 oz Types, Cast	357	3	11			
Net Loss	396	11	10	2972	11	3
Net Working Capital Rupees				9121	4	8

Rec'd July 17.

Statement II.

A Careful Inventory shows the following						
Materials for Printing	756	11	5			
Materials for Binding	1175	6	1			
Materials for Founding	483	6	4			
Stationery	4631	5	11	7046	13	9
Cash				132	"	4
Net Outstanding debts due				1942	6	7
Net Working Capital Rupees				9121	4	8

Statement III.

Profit and Loss Account

To Printing Office Loss	928	"	11			
" Bindery Loss	507	15	11			
" Keeping of Pony 156/ Repairing Coach 41/=	197	"	"			
" Sundries	20	15	"	1653	15	10
By Stationery Net gains	720	14	2			
" Commission	483	13	10			
" Sundries	52	8	"	1257	4	"
Net Loss Rupees				396	11	10

Statement IV.

Expenses Account

Paid for labor and Pundit	11167	11	"
" Rent Office Godown & Stable	1818	5	6
Net Contingencies	257	5	1
Total Cost of Working Rupees	13243	5	7

Statement V.

Cash Account

Total Cash receipts	23,639	15	6
Disbursements	23507	15	2
Cash on hand Rupees	132	"	4

Statement VI.

Printing done in 1863.		
Scripture Tamil	5,021,400	
— Ditto Telugoo	3,745,000	
— Ditto Hindustanee	450,000	9,216,400
Tract Tamil	2,204,700	
— Ditto Telugoo	723,500	
— Ditto Hindustanee	171,000	
— Ditto English	467,100	3,566,300
School Books Tamil	558,000	
— Ditto Telugoo	58000	
— Ditto Hindu. & English	29700	
— Ditto English	311,772	957,472
Reports, Periodicals &c		622,871
Total Pages of all Languages		14,363,043

Average number of men & boys employed during the year 90½

Report of the American Mission Press at Madras, for 1863.

We have occupied the same expensive premises, and the business has been conducted as in former years.

Of scripture printing we have done 3 millions pages less than in 1862. The job-printing has somewhat increased. We have worked hard during the year yet I am sorry to find the Accounts exhibit a loss of Rs. 296.

I am convinced that nothing but a heavy yearly demand for scriptures can sustain such an establishment as ours.

We have disbursed about Rs. 2000 for additional materials per statement No. II. This was necessary in order to accomplish anything in job-printing. If we continue English printing a much heavier outlay will be required, as our founts are much worn. We were forced to buy a fount of small pica as that is the great type used in Madras and we had none.

It is good economy to transact as

much business as possible under the same roof and superintendence, but there must be a limit when the burden falls upon one man. I have thought that it would be impossible for me to continue miscellaneous printing longer than through the year 1864; unless indeed it should prove to be far more remunerative than it has thus far. Nothing but the feeling that I should be blamed if I did not do all in my power to increase the revenue would have induced me again to clog and burden the press with work that bears no other than a pecuniary relation to our cause.

The Pocket edition of the Bible in Tamil has been finished; 2000 copies for the Madras, and 1000 for the American Bible Society. It has given very general satisfaction. There is quite a demand for it by native Christians in fine morocco bindings. It is gratifying to meet such a demand.

We have disbursed fully 36.000 Rs. for rent since 1838, and have never had suitable premises. Whether we should

continue to pay this rentage to the end of time depends I suppose upon the ability of the Board, at one time, to furnish the funds to build or purchase premises. I merely allude to the point as an interesting one.

The Tamil & English Dictionary has been on sale during the year and I am thankful to say its liabilities to Dr. Winslow have been met, and there are over seven hundred copies remaining to be sold on account of the Board. The account will be adjusted as soon as we can command the time. The work gives great satisfaction. The first demand having been supplied the sales now are very slow.

I must apologize for not having sent this Report earlier. Both of my writers were ill at the beginning of the year which, apart from receiving and forwarding five missionary companies, (besides Dr. Scudder's family in the end of May) threw my accts into arrears, so that, with as much current business as we could

will manage the report, much against my will, has been kept back.

The accompanying statements will explain all that it is essential for you to know of the doings of the Press, and I humbly trust the Committee will accept of them.

Madras,
June 28th 1862.

P R Hunt
Secy.

Rec'd Aug 18, 1862

Copy of [illegible] at Madras for 1863

Report of the American Union Rep Madison for 1864, 1865, & 1866.

Till quite recently it was not discovered that no report for 1864 was furnished. I was absent at Cowan about two months in that year from ill health. I now forward the usual "Statements." The stationery A/c for 1864 was closed in my absence before taking a complete inventory and shews a loss in consequence. It will be seen that our total gains for the two years and four months amount to £. 585-1-11.

It appears that we printed 17 million pages in 1864, 10 million in 1865, and 10½ million in 1866, in about 4½ months of that year.

From October my earnest attention was given to preparations for winding up the business and transferring the concern to other hands. This was accomplished in the month of June. On the 7th of that month we commenced transferring the major part of the property to

the premises of the Society for Promoting Christian Knowledge at Vepery. The value of the property purchased by that Society is forty thousand rupees. The expense of removing was paid by the purchasers. The remainder of the property was sold to the Rajah in Jaffna, transferred to our North Ceylon Mission from the Rajah to be set up there & sold by public auction.

The following will sufficiently show the proceeds of these sales:

Balance of "Rajah Sales" a/c per Statement No. 1, accompanying	44,612-18-3
Sales credited to other Accounts, viz:	
"Printing Office" a/c	455-10-3
"Bindery" a/c	323-8-2
"Foundery" a/c	347-8-4
"Stationery"	2514-1-11
Tamil & English Dicy a/c	7-0-0
"Expense" a/c all sorts of subscriptions not in any a/c	148-15-11
Total proceeds of the whole Concern Rs.	49,405-15-10

A complete list of the articles sold has been prepared in duplicate and will be delivered at the Missionary House, Q.V. by my authorized person. It is too heavy for postage. We have lost Rs. 12-0 worth of property by theft so far as we have discovered. This is a surprising statement.

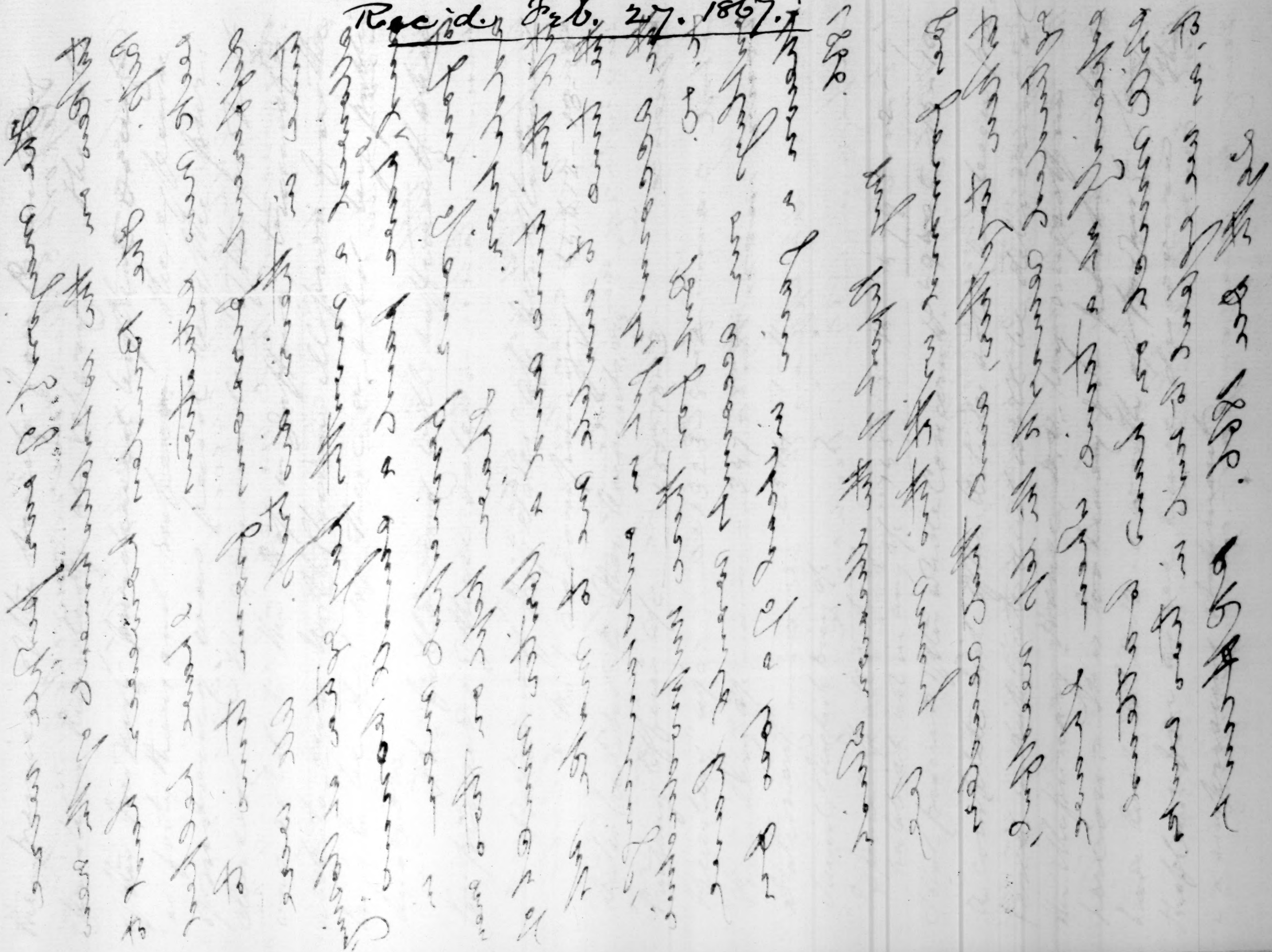
The majority of our people were taken on the establishment of the new Reg. The Binders however had to seek new situations. I have helped different persons from time to time in their distress. All were allowed a month's pay extra at closing and I have paid a small bonus to four of our principal men in addition. I have kept on two men still this time and a Writer much of the time to enable me to make up the accounts, get in outstandings, &c. &c. But for these unproductive outlays our accounts would have shewn a gain instead of a loss for 1866.

My Report of the Mission which goes forward with this may be taken together, and that renders extended remark the less needful, especially at a time when I have still much on hand to attend to, as we expect to sail in two weeks.

29th Dec 1866. P R Hunt

Report of the Press at
Moudros, 1864 – 6.

Recd. Feb. 27. 1867.



AMERICAN MISSION SCHOOLS.

THESE consist of the *English and Vernacular Grammar School*, at Chintadrepettah, containing about 200 youths of all classes, but principally of the more respectable ; a Girl's School at the same place of nearly 70 pupils, under the care of Mrs. Winslow, a similar school of 20 under Mrs. Hunt at Royaporam ; and at both stations, *eight* Vernacular Boy's Schools with 340 lads ; or upwards of 600 young persons, almost all Hindus, rising up to take the place of their fathers and mothers.

At the public Examination, Dec. 22, 1859, when W. ELPHINSTONE UNDERWOOD, ESQ., presided, there were present of the pupils connected with the Chintadrepettah division of the schools more than 400, of whom 68 were girls ; the remainder being from the Vernacular Boys' Schools and 197 were members of the Grammar School. The average attendance of the Grammar School had been for some time from 140 to 170 daily. The pupils pay an entrance fee of Annas 4 and a tuition fee of the same amount monthly. A few only are excused on account of poverty. This helps to secure regularity. They also pay for their school-books.

The Examination, unintentionally, was at the same time with that of the Military Female Orphan Asylum, and of Doveton College ; which lessened the attendance. There were, however, about *thirty* ladies and gentlemen present, and a large audience of respectable Natives ; many of them parents or other relatives of the scholars. The following is an extract from the account of the Examination in the Newspapers.

ACCOUNT OF EXAMINATION.

"After prayer, by the REV. R. J. SARGENT, prizes were distributed to the Girls and Boys of the Vernacular Schools, according to their proficiency, as tested at a careful private examination the preceding week. The boys were also briefly questioned in the Tamil Curul and Nighandu, and sang some Tamil songs. The girls read in the New Testament, and were questioned on the meaning of what they read, and on Scripture History. They sang some Christian songs. Their neat appearance, and intelligent answers, were very pleasing.

"The English and Vernacular Grammar School had also been privately examined ; and the Reports of the Examiners, as given below, were read.

"All the lower classes had been examined in their different studies, by the Rev. Dr. Winslow, Superintendent, assisted by a friend ; and the first and second classes in Geography and the elements of Astronomy. In these, it was stated, they had appeared well.

"The private examinations having been so extended, it was necessary only to show a little the progress of some of the upper classes. The *Monitorial class* was examined on the 1st Epistle of Peter, and questioned each other on some of the leading subjects contained in it. They were briefly examined in a portion of Milton's Paradise Lost, and in Plane Trigonometry. In all their studies they gave good satisfaction.

"The *first* class was examined in Geometry, and the *first* and *second* classes together in the book of Daniel, and some parts of the prophecy of Isaiah. Both also at some length in Geography ; delineating and describing readily the outlines of Asia on the black-board, naming rapidly all the principal parts—which they could also have done in regard to Europe and Africa—and more particularly the rivers mountains, towns, bays, promontories, &c., of India. They were briefly questioned on the Evidences of Christianity, of which they showed some knowledge.

"The *third* class were examined on Luke's Gospel, and gave in their own simple English the substance of some of the parables.

"The *seventh* class questioned each other in Mental Arithmetic, in a very prompt manner.

"A lad spoke a short extract from an oration on eloquence, and two others a dialogue ; with much spirit.

"Before the distribution of the prizes, the chairman—besides expressing his warm approbation of what he had witnessed, in the Examination—being pleased to say he had not known any pupils do better—made some very pertinent remarks on the importance of teaching the Scriptures in the Schools of this land. He considered it more important than in a Christian country, because there the pupils usually find a Christian influence in their homes, or if not in them, in the society around ; but here they have only a heathen atmosphere, at home and abroad. Without discussing the policy of Government, in excluding the Bible from their schools, he would say they must expect to reap hereafter as they now sow. If their Native servants are trained up without Christian morality, they will probably give abundant evidence of having only such a standard of morals as they find in there own idolatrous systems."

After the distribution of the prizes, accompanied by suitable and encouraging remarks from the Chairman to almost every lad who received one, the proceedings were closed by prayer, by the REV. W. W. SCUDDER, M. A.

REPORTS OF THE EXAMINERS.

BY LIEUT. COL. J. MAITLAND.

"The young men of the Monitorial class, with few exceptions, gave satisfactory answers to the questions put to them in Algebra and Logarithms. In Trigonometry, they are well acquainted with the definitions, but deficient in the demonstration and practical application of the rules to the measurement of heights and distances. One young man especially (I believe the monitor of the 4th class) evinced much intelligence in his answers.

"The 1st class appeared well instructed in the 1st Book of Euclid. They demonstrated the Propositions and Questions very satisfactorily. In Algebra they were a little backward and slow in working the examples. 1st class Arunachellum and Anthony were most conspicuous in giving prompt answers.

"The 2d class lads acquitted themselves well in the first part of practical Geometry and the definitions in Algebra.

The other classes, with the exception of the 4th in which the lads appeared to be well instructed in the Compound rules and reduction, did not appear to advantage; the Teachers have evidently not taken sufficient pains with the Scholars placed under them."

BY THE REV. STEWART WRIGHT.

"I was much pleased with the intelligence of the boys and the knowledge displayed by many of them of Holy things.

"I examined the *first* and *second* classes together, on the Books of Isaiah and Daniel, the Gospel of St. John and the Acts of the Apostles. On the Gospel of St. John and the Book of Daniel, they answered very well: but yet, regarding the examination as a whole, I could wish to have seen them a little more perfect in their knowledge; and therefore, with all kindness, I would venture to recommend to both Teachers and Scholars greater diligence in the coming year; that their next Examiner may give an unqualified report to their praise.

"The third class did remarkably well, displaying a proficiency most pleasing. I examined them in St. Luke's Gospel, chiefly confining their attention to the parables. These they were not only able to remember and repeat without a mistake but what is more to the purpose, on being questioned thereon they showed that they understood the meaning of what they were repeating.

"Of the remaining two classes I examined, the one on St. Matthew's Gospel and the other on Scripture lessons, I have pleasure in reporting favourably. Of course, as in all other classes, a few boys stood prominently forward in excellency, but yet all of them showed that they had not been unmindful of their lessons or inattentive to the instructions of their Teacher."

BY THE REV. GEO. HALL, B. A.

"The I and II have read History together. During the year they have studied Garret's History of India from Chap. VII to Chap. XXI. I very closely examined them on portions of the book taken up at random and far removed from each other, and their answers were both ready and correct. They have a very intelligent knowledge of all the principal events in the history of their own country.

"A much smaller portion of English History had been read by this class. It is only three months since they commenced the History of England, and they have studied the first six Chapters of Morris' History. Here as in the History of India I was greatly pleased with the correctness of the answers of nearly all the students. I can confidently say that the examination of these classes in History was highly creditable both to their teacher and themselves.

"The III class was examined in the first ten chapters of Morris' History of India, and the first three Chapters of the History of England. There was a considerable diversity of ability, as in all classes of boys, but upon the whole the examination was good, and showed that great pains had been taken in instructing the class.

"The IV class has, during the year, studied six Chapters of the History of India and the first two Chapters of Morris' History of England. I found the boys in this class had a very imperfect knowledge of English, and this has doubtless hindered them from fully understanding the facts of the history. Still I am compelled to say that, making every allowance for this, the fourth class did not seem to satisfactory as the other three."

STATEMENT.

"When a Report of the Mission was printed in 1843, there was an English School at Chintadrepettah containing 45 lads. This was the germ of the present Grammar School. At the public Examination of the Schools in 1848 there were 80 youths in this Institution, and from all the Schools 747 were present; of whom about 300 were, what are called caste-girls. Want of an expected reinforcement of the Mission, and of funds, has led to a decrease in the number, while the call has been constant and urgent for an increase and much enlargement. Less than Rs. 3. a year will educate a boy and Rs. 4. a girl in one of the Vernacular Christian Schools; where the pupils—who would otherwise be without instruction, or taught in the presence of an idol, from heathen books filled with absurd fictions and polluting legends—may be educated in much useful human knowledge, and in the word of God, "which is able to make them wise unto salvation."

"It is no doubt different in the Government Schools, though the Bible be not yet introduced; for the pupils studying true science, and a literature formed under a Christian influence, almost necessarily lose their faith in Bramanism. But as they have no opportunity of learning a better system, except from without, they are liable to be left complete infidels. While practicing outwardly the idolatry of their fathers they may have at heart no religion to restrain their passions or inspire their hopes. They are left without God in the world. Without excusing the Government for its neglect, or denying that there are many benefits arising from the instruction given in their Schools, especially as it may lead the student to seek further for *truth*, it is confidently affirmed that every Christian should strive to supplement the deficiency, and do every thing in his power to give the knowledge of God's word to the rising generation of India.

"The pupils here all attend church and a Sunday School on Sabbath mornings. The elder boys of the Vernacular Schools, with their teachers, also come to the Station on a week day for Bible instruction. The Grammar School is always opened with prayer and reading the Scriptures, and an hour is spent by the Superintendent in hearing the Bible lessons of the upper classes. One class is heard by Mrs. Winslow. Conversion of the soul to God is the great object kept in view; but the importance of whatever may be preparatory to that is not overlooked, nor even the temporal benefits which are connected with such a course of instruction. One of these is the grounding of the pupils in Christian morals. The Natives themselves are not insensible to this. A respectable Hindu lately wrote to the Superintendent, concerning a brother of his in the Grammar School, that he wished him ultimately to go to the University, but first to be well instructed in morality.

"Still, while we rejoice in breaking up the fallow ground and casting in the seed, we mourn when we see no harvest. There has been no baptism in the English School this year. Of those connected with the Vernacular Schools, three male teachers, and one female, have been received to the church; the latter and one of the former by baptism. Another female, formerly a pupil and now employed in the school, is a candidate for baptism.

"We have encouragement from the past, in the evidence that from twelve to fifteen hopeful conversions have taken place in the schools, or soon after leaving them; and in the fact that large numbers of the students have obtained desirable situations; in Government offices, in the Medical Department, on the Telegraph or Railway, in schools, or what is better, in mission service. Nor does it appear that the youths prepared in this Institution, and other Mission Schools in Madras, for situations of influence, have, to any extent, used that influence against Christianity; as is said to have been the case in some other places. On the contrary, they have almost invariably continued friendly. This may be owing to Education here having been so much and so long under the control of Missionaries. Would that the Bible could still hold the same place in the education of the youth in this Presidency—so fast coming forward to fill offices of trust and responsibility—that it has in years past. Then would the hopes of those who wish to see the Natives elevated to important posts be less liable to disappointment, and those who seek their eternal salvation be greatly encouraged."

LIST OF CONTRIBUTIONS FOR 1859.

	RS.	A.	P.
The Right Hon. Lord Harris,	50	0	0
The Hon. Sir Charles Trevelyan, K. C. B.	50	0	0
Hon. Walter Elliot, Esq.	50	0	0
Hon. E. Maltby, Esq.	15	0	0
T. Pycroft, Esq.	15	0	0
J. D. Bourdillon, Esq.	100	0	0
W. H. Bayley, Esq	100	0	0
W. E. Underwood, Esq.	25	0	0
T. L. Strange, Esq.	15	0	0
G. S. Hooper, Esq.	10	0	0
John Goldingham, Esq.	10	0	0
Charles Shubrick, Esq.	25	0	0
H. Newill, Esq.,	20	0	0
James L. Lushington, Esq.	15	0	0
James Ainslie, Esq.	40	0	0
Richard Barnes Bell, Esq.	30	0	0
Major Gen. F. Blundell, C. B.	10	0	0
Lt. Col. A. Cotton,	10	0	0
Lt. Col. J. H. Bell,	20	0	0
Lt. Col. Horseley,	15	0	0
Col. H. Marshall,	10	0	0
Col. A. McCally,	10	0	0
Lt. Col. Tudor Lavie,	50	0	0
Lt. Col. W. G. Woods,	20	0	0
Lt. Col. J. Maitland,	20	0	0
Lt. Col. J. C. Boulderson,	10	0	0
Lt. Col. R. Hamilton,	10	0	0
C. Pelly, Esq.,	20	0	0
A. J. Arbuthnot, Esq.	10	0	0
C. F. Chamier, Esq.	10	0	0
R. D. Parker, Esq.	10	0	0
W. C. Sim, Esq.	20	0	0
W. Hudleston, Esq.	10	0	0
Major F. H. Scott,	10	0	0
John Vans Agnew, Esq.	10	0	0
W. Rierson Arbuthnot, Esq.	10	0	0
H. Nelson, Esq.	10	0	0
Joseph Goolden, Esq.	10	0	0
W. Lincoln Bethune, Esq.	5	0	0
Capt. Winscom,	10	0	0
Capt. T. L. O'Connel, Engineer,	10	0	0
H. C. F. Cleghorn, Esq., M. D.	20	0	0
W. Evans, Esq., M. D.; F. R. C. S.	10	0	0
Capt. E. Noaks,	20	0	0
Thomas Sydney Smyth, Esq.	10	0	0
J. D. Mayne, Esq.	10	0	0
Charles M. Teed, Esq.	10	0	0
Capt. Hubert Roberts,	5	0	0
A. Blacklock, Esq., Surgeon,	5	0	0
J. Urquhart, Esq., M. D.	12	0	0
T. E. Frank, Esq.	15	0	0
A. Bancroft, Esq.	10	0	0
W. R. Norfor, Esq.	10	0	0
C. Franck, Esq.	10	0	0
A Friend,	10	0	0
E. C. Gifford Smith, Esq.	10	0	0
John Andrews, Esq.	10	0	0
W. O.	5	0	0
J. S. Roberts, Esq.	10	0	0
John Arathoon, Esq.	10	0	0
James Short, Esq.	10	0	0
Messrs. Miller and Sons,	15	0	0
P. Orr, Esq.	5	0	0
W. Grant, Esq.	5	0	0
G. Proudfoot, Esq.	10	0	0
E. F. Shaw, Esq.	7	0	4
P. Coultrop, Esq.	5	0	0
Rs.	1,169	0	4

584.50

Mission Schools Madras

Rec'd from Rev. M. Winslow
April 7. 1860.

$584.50 dona Madras
Ackd Apr. 21
Cortlandt

AMERICAN MISSION SCHOOLS.

THE fifteenth Annual Public Examination of the Chintadrepettah division of these Educational Institutions will take place on Thursday, January 3d, in the Chapel at that place; that of the Vernacular Boys' and Girls' Schools commencing at 4½ o'clock—and of the English and Vernacular Grammar School at five P. M.

CHARLES PELLY, Esq., has kindly consented to take the chair.

The Subscribers to these Schools, and all the friends of Native Christian Education, are respectfully invited to attend.

December 24th 1860.

550

Mission

AMERICAN MISSION SCHOOLS.

The fifteenth Annual Public Examination of these Institutions was held at the Chapel in Chintadrepettah on the evening of the 3rd Instant, Charles Pelly, Esq., presiding.

There was a large assembly of respectable Natives, and, notwithstanding the absence in the country on other engagements, of nearly all the Missionaries of Madras, and the numerous Examinations lately held, a good number of ladies and gentlemen honored the occasion with their presence, many of them through nearly all the exercises. Of those present, besides some, both ladies and gentlemen, whose names are not known, were Mrs. Frere, Mrs. Dobbie, Mrs. Macfarlane, Mrs. Wright, Mrs. Winslow, the Misses Anderson, Miss Lafond, Miss King, Miss Wyley, Mrs. Karney, Mrs. Sinclair, Hatley Frere, Esq., Thomas Clarke, Esq., J. Young, Esq., Archdeacon Dealtry, the Rev. Dr. Murphy, the Rev. Messrs. Lugard, Royston, Murphy, Bilderbeck, Plumptree, Macfarlane, Wright, Forbes, E. Scudder, and Rajahgopaul. Lt. Col. Young, Major Dobbie, Major Scott, Major Lawder, Captain French, Captain Roberts, Dr. Paterson, Dr. Silas Scudder, Lieut. Stevens, Mr. Houston, Mr. Hunt, Mr. Lafond, Mr. King, Mr. Swain, &c. &c.

The Vernacular Schools, boys and girls, came together at half past four o'clock, when Dr. Winslow, read a portion of a Psalm and offered a short prayer in the same language. These Schools having been carefully examined on a preceding day, were assembled only to receive their prizes, which were kindly distributed by the Chairman. Before separating both the boys and the girls sung some Christian songs to Native airs.

In commencing with the English School, a prayer was offered by the Rev. Alexander Forbes, of the Scotch Church Mission. The Second Class of 18 lads was then examined, by Mr. Forbes, in the Acts of the Apostles; and acquitted themselves very creditably. The Monitorial class of *eight* were examined by the Superintendent, in the Epistle to the Hebrews, at some length, ranging over other portions of Scripture, and embracing some of its principal doctrines. They had read, by direction of the Chairman, from the 11th Chapter of Hebrews, and were led, of course, to speak of the nature of faith, and the examples of that grace recorded in the Chapter. They were asked by Dr. Murphy to explain what they meant by *justification*. They said we are justified by faith alone in the sight of God, but works are necessary, as the fruits of faith, to justify us before men. The class appeared well. They were briefly examined afterwards in the Elements of Astronomy, by the Rev. S. Winfrid, Head Master of the School, and in Algebra. Mr. Winfrid also examined the *first class* in Geometry. There was no time for further examination, and it was the less necessary as all the Classes had been subjected to a careful private examination, of which Reports were read in course of the evening. There were two short Dialogues spoken, also two pieces of poetry by small boys, and a short address to married ladies, "on the importance of their being beautiful in sight of their husbands by loveliness of disposition." These exercises were to shew the manner in which the lads speak English; and were very well received.

A short Essay was also read by a Monitor of one of the lower classes, who last year was *Primus* in the first Class, "On the benefits to India of the English Government." The thoughts were collected, or conceived, and arranged by himself, and only some clauses were omitted, on account of too great length, and a few verbal corrections made. It was very fair for a Native lad of his age.

At the close of the exercises the respected Chairman having distributed the prizes said some kind words of commendation and encouragement; and expressed the hope that the numerous pupils of the schools would anxiously improve the opportunites they have of obtaining for themselves temporal and eternal good. He had been much gratified by what he had witnessed and those engaged in conferring such benefits upon the people had his best wishes.

The exercises were concluded by prayers offered by the Reverend Ruthven Macfarlane, M. A. Senior Chaplain of the Scotch Church.

We shall endeavour to find room in our next, for the Statement read by Dr. Winslow at the Examination.

AMERICAN MISSION SCHOOLS.

We publish below the Statement read by Dr. Winslow at the Examination held on the 3rd Instant :—

Little requires to be said concerning the operations of the Schools of this Mission for the last year. They have been conducted much as in two or three preceding years. Our funds have not allowed enlargement. With adequate means, we might have increased even with the present strength of the Mission, our Vernacular Schools, both for boys and girls. Only one, a Boy's School at Royapuram, has been added. Some of the Schools have not been so fully attended as in the preceding year. The number of pupils, at both Stations—Chintadripettah and Royapuram—of whom those of the former only are present to-day—is something more than 600, of whom 75 are girls at both Stations, and about 200 are in the English and Vernacular Grammar School.

The cost of all the Schools in the Mission, the last year, has been about 3,600 rupees, and the receipts from local contributions not far from Rs. 1,000, and fees 330. The remainder of the expense has been borne by the American Board of Missions, which has other and large Missions among the Tamil people in Madura and Jaffna, and cannot devote great sums to education in Madras. This makes us, in a measure, dependent on local contributions, and the friends who so kindly aid in this "work of faith, and labor of love," deserve, and have our best thanks. The Missionaries in the Madura District are principally engaged in making known the Gospel in country villages. They have already about 8,000 adherents in village congregations; and more than 1,000 members of their Churches.

A private Examination of our Vernacular Schools for boys was held on Friday last and gave much satisfaction. Except the lowest class they appeared very well for young boys, in the Catechisms, in Negundus, the Cural, and Geography. They were more prompt in their answers on the leading facts of Scripture History, than many English lads of similar age. They also sang some Christian songs with much spirit.

The girls have also been carefully examined. Mrs. Winslow speaks of their appearance as very satisfactory. "The pupils of the first class were well prepared in their lessons, and gave prompt and accurate answers." The 2nd Class have made much advance upon last year especially in reading of the Scriptures, and in Hymns and Songs.

The English School has been privately examined as before mentioned, the higher classes in the Scriptures by the Rev. Stewart Wright, Scotch Chaplain; in Mathematics by the Rev. Robt. Halley, M. A., Principal of Doveton College, and Mr. Thomas Adamson first Master in the same; and in History by the Rev. Geo. Hall, B.A., Principal of the London Mission Institution. The private examination in other English studies was conducted by the Superintendent and Mrs. Winslow; and in the Vernacular by Mr. Abraham Allime and Athymulam Moodelly, Moonshi: in the Telugu by Etherajaiah, Head Master of Andra Padasallay in Chintadripettah.

The Reports of these Examiners while they speak of deficiencies in some of the Classes are generally favorable, as will be seen by hearing them read.

The Rev. S. Winfrid is still the Head Master of the High School. The Head Teacher Ragavacharry left the beginning of the year to go into Government service. He is a Brahmin educated in the school and for some years Monitor and then Teacher. He is a good Mathematician, ready in Geography, History and other studies of the School, a good disciplinarian and well acquainted with the Bible. He needed only religion to make him a very valuable Head Master. His place is occupied by Mr. Wilson, a Christian, a passed pupil of the Government Normal School; but formerly from the American Missionary Seminary in Jaffna.

The Head Monitor is Gnanamuttu a Christian educated in Tinnevelly; the other seven English Monitors have been trained in the School.

The attendance of the pupils has varied but the School has generally been fuller the last year than for two or three years previous. The number on the Roll the last quarter was 265; but seldom more than 170 were present at any one time. There has been a degree of irregularity in the attendance, of two or three of the upper classes especially, which has seriously interrupted progress. Several also have left to go into situations, or to enter some Government or other School, where they hope to be nearer some profitable appointment. Some also left near the close of the year to go to their friends in the country. These may return again. In this way the first Class has been reduced from 15 to 5, only one third remaining. The second has lost nearly one fourth of its number. The School does not appear as well to-day by far as it would have done a month ago.

One of the great difficulties we have to contend with is a desire on the part of the students who have obtained a little smattering of English, to seek some employment for wages. We are often obliged to warn them that if they leave School when their education is little more than commenced, when they can only *begin* to use English in the prosecution of useful studies in science or literature, or of the Bible, they can never expect to be qualified for any very importent position. A thorough education will be found necessary. They will always be like *smoked plantains* whose ripening has been forced by artificial heat and smoke, or rather not ripened at all, but simply made soft.

A superficial knowledge of English, except as it may qualify for employments which require only such knowledge, is of little use;

as a means of acquiring a real education which shall draw out and strengthen the powers of the mind, and teach it to think, it is valueless. It may load the memory with words, and lead to vain ideas of being learned, but it will not fill the mind with thoughts, or bring to it any creative power. The reason is, that no clear ideas are conveyed. The teacher of English who does not understand the Vernacular of his pupil, knows little how far he is from making himself properly understood.

As a Missionary labor, the teaching of English is valuable only as it is *thorough*, or is accompanied by careful explanation, and application, in the vernacular. There can be no doubt that those whose knowledge of English is limited, must get incorrect views of Christianity, if taught only in that language; and that the most fervent addresses to them fail of producing any impression on their hearts because they are wholly occupied in learning the words which they do not readily understand; in fact, in learning English.

English Schools as a converting agency have not found favor with some; but if immediate converts have not been numerous they have been important from their position and education. These Schools however, are, perhaps, principally valuable for the preparatory work which they accomplish. They reach classes of Society not otherwise easily reached. They tend to alter the current of public opinion in favor of truth and in opposition to degrading superstitions. They upheave and loosen the deep laid foundations of idolatry; break through the indurated crust of caste and custom, destroy belief in astrology and witchcraft and prepare the way for a change of the very elements of Society. They who can remember, as the writer can, the State of India forty years ago, and compare that with its present condition, and who have watched the course of improvement, will be convinced not only that much has been done whatever remains to be accomplished, but that it has been accomplished in a great measure through the instrumentality of Christian Education.

Government Schools without the Bible have done something to show the utter absurdity of the Purana systems to dispel ignorance and to deliver the Hindus from the thraldom of superstition; but, with all this, is the evil of distroying an existing belief without substituting another, and thus leaving the pupils without God, and without a religion. It is perhaps not too much to say that the Brahmanic system is better than bold infidelity. The reason why there is so little tendency to infidelity in Madras, compared with Calcutta, and perhaps Bombay, is that Christian Education has always been in advance of that without the Bible. Perhaps the latter is beginning to get an advantage over the former, especially in regard to the class of students which attend the Government Schools, and the Heathen tributaries to them; but at present, if in the Schools of the higher order 1,000 youths are studying English without the Bible, there are 2,000 studying with the Scriptures.

We are, therefore, encouraged to go forward; and if we cannot do all we would to do what we can, for education both in the English and the Vernacular. In the latter and especially among the females, we wish and hope to do much more than we have of late. At one time we had 300 girls from respectable families; and with proper funds, we could have the same number again. It is discouraging to see them leave the schools so young as they do, but the good seed may be sown early, in their hearts, and be watched over by Him who loves the young and has said "suffer the little children to come unto me"; and at length the dew and rain of the spirit may come upon the seed long buried and cause it to spring up and bring forth fruit, to His glory.

Our work in the schools is almost entirely Missionary, consisting, as to the English school, principally in teaching the Scriptures, one hour each day in connection with prayer; and in preaching to the pupils in all the Schools, on the Lord's day morning; with the superintendence of the Sabbath school attended by them before Church.

We must leave the result with God, only humbling ourselves before Him that we do so little, thankful that we are permitted to do any thing, even of preparatory work, to advance the cause. We hope still to "go forth weeping and bearing precious seed," in assurance that some one "will return with joy bringing his sheaves with him."

551

Madras, 17th Feby 1865.

Mr. Hunt having referred to us, being in Madras, the Instructions from Dr. Anderson, Secy A.B.C.F.M., dated 11th Nov. 1864, authorizing the transfer to some other Society of the Mission station at Chintadripettah, we fully agree in recommending such transfer to be made to the Church Missionary Society, as not only agreeable to our own views, but consistent with the Instructions referred to, as we understand them.

J. C. Smith
G. Rendall
C. Pettingal
T. S. Burnell
H. S. Taylor
M. D. Sanders

Missions Methodists Madras

Church Missionary Society,
Madras,

Feb 28. 1865.

My dear Mr. Hunt.

It was resolved last night to take possession of the premises at Christadripet in the name of the Glory of Jehovah, paying down the sum of Rs 10.000. Tomorrow will be a holiday with us but on Thursday I will hope (D.V.) to see you & conclude arrangements. Pray with us that the Lord may be pleased to add His blessing to this matter & to further the Glory of Christ by our occupation of the premises.

With very kind regards
Yr. very sincerely W. Percy Jesse

552

Dindigul May 25th. 1865

Dear Bro. Hunt

I cannot tell you my surprise and grief at receiving a letter from William Laird asking my advice about his going in to the Commission business, as you had told him the Press would soon be would up, and that he must seek other employment. I believe my astonishment would be shared in by every man in our Mission. No one, at our last Meeting had an idea that matters would come to a head so soon, and I do not think our Mission have had a fair opportunity of being heard in the matter. The thing which came before us to write to the Board (abroad was not the Press, as a Press, but the Madras Mission. But there is no use of crying over spilled milk. The thing is done and now I only want your help in doing the next best thing. I have written to Dr Anderson, via Marseilles, begging the Prudential Committee to defer giving an order for the discontinuance of the Press until they can have one more letter from our Mission, and telling them I should beg you to wait, unless you had most explicit orders for the immediate sale of the Press, furniture &c. &c., until I had an answer to my letter. But if you do have these explicit orders then I beg that you will let me know at once and not sell anything till I have time to reach Madras and get Securities when I will make an offer for the whole. While I have a drop of Yankee Blood in my veins and stay in India I will leave no stone untouched, and no effort unmade to keep up in Southern India the honored name of "American Mission Press". You have done wonders to secure

the name and the honor and nothing but and awful typhoon would have induced you to cease fighting for your own child. Now as a Christian brother don't refuse this last request of a sinking Lord & Sister. May Sincerely Your Brother

Rev. E. Chester & Mrs E. A. Kemp.

Dindigul, May 25, 1865

Rec'd Aug 4.

instructions from the Board. Bro. Chester has not ~~seen this~~ Foreman 10th June 1865.
letter to you. His idea D. Anderson
bringing the Revs himself is Secy A.B.C.F.M.
wild enough. He is rather
to precipitate & rash in his
movements sometimes, &
this seems another instance.

Mrs Hunt is deriving benefit
from the Change.

Yours truly & respectfully

D R Hunt

Dear Brother

Please excuse this
informal letter. I am
not able to write much.
We reached here the 18th &
I have been ill nearly all
the time since with a severe
attack of rheumatism in the
back – lumbago. I am better
and shall return to Madras
as soon as able though
the doctor advises a stay
of several months.

Please of course my sending
this letter from Bro Chester.
He appears to have made a
rave move upon the infor-
mation of my foreman, in-
stead of first asking if the
statement were true. You,
dear sir, need not be assured
that no thought of making any
change in affairs has entered
my mind, till I have

553

Kodai Kanal April 26. 1866

My dear Brother

I am expecting a note from you, before our wedding, giving your views as to business. But I now put down several things upon which I would like definite information.

1. Bills. What is your idea about our getting Bills in Madura. I think you once suggested that the Treasurer of the Arcot Mission might sell for us & remit. Mr. W. Scudder kindly made this offer. But the objection in my mind is that he could only do this when in Madura for the same purpose, & we might at times be out of money, & put him to great inconvenience to do us a turn, or suffer great inconvenience ourselves. I have thought that it might be the best way to do the business through Arbuthnot & Co. or some established firm. Please state your views definitely.

2. Purchases & Invoices from America. How do you propose to arrange for us with reference to these? Can they be attended to by the same firm that supplies Bills, or if not what firm or parties do you propose for this business? Would Bancroft be a suitable person & willing to attend to such matters, & what percent must be allowed to have the business transacted.

I suppose that we could give orders on any firm doing business for us.

Kindly put down all things in your mind of use to us, advise suggestions &c, & let us have the letter by the 12th or 14th of May at Kodai Kanal Pulney Hills.

I should like to get accustomed to the routine, for getting more

a month or two, before you leave, I would give a good deal to see you, & have a talk. You can however make matters pretty plain on paper. You have been of <u>great, very great</u> service to us in the past, & we part with you, with great misgivings, & regret

Will you not kindly write me when the ship arrives, & please send me by the bondier two bags of Sugar <u>Second Sort</u>

As ever Yrs. Yours
J Kendal

P.S. We contemplate visiting <u>America next year</u>. So you see we may see each other at home. What in your view is the best route? Do you think ~~of~~ at all of any of the new lines of Steamers

According to advertisement
they are cheaper than to
go by Green's Ship

From Mr. L. Rendall,
to P. R. Hunt, Madison

Sea Bath Harbor, U. C.
August 7th 1867.

Dr Anderson

My Beloved Friend

I have just received your circular anent Missionary Children and have the mournful pleasure to enclose all the information we have touching our departed Jesse. I also enclose Myron's account of himself.

I may mention that we take great comfort in the society of our only remaining child, trained from 9 years old by other hands, while we were at service in Madras. He seems to be a converted God fearing young man, and stands pretty well in his class at Amherst where he has finished his first year. He lost 21 marks by not getting leave from all the Professors to attend the meeting of the Board at Pittsfield, or he would have stood higher.

The meeting at Pittsfield seemed to open a new world to him, and he is very anxious to attend at Buffalo this year. So far as is reasonable, I think Alfred's children ought to have this high privilege. I have advised the form of arrangement that Alfred might possibly accompany us.

I wanted to write you more from Madras, but could not. I had a severe time in closing business; and though generally benefited by the passage at sea, I did not get the repose I so much needed. And I have scarcely begun to rest here. But then I suppose I am getting the relaxation & benefit I need though insensible of it. It may seem bold, but I may tell you, that I speak whenever invited to do so, and in prayer meetings without being asked. If I do as well as I can I trust the Lord will accept of the effort.

We are very happy in the prospect of going to China in the Spring. I love Dr. Clark very much — but that does not take from my affection for you.

We shall ever remember you and Mrs Anderson and hope to have your kind regards.

Our course here will soon be finished. Again and again it is suggested to us by friends: "Have you not done your share, I should think you would wish to stay in this country now." What crude ideas people have of missionary life and missionary consecration.

We thank you for your kind form love to our dear Boys. You allowed Jesse to write to you with the tender regard of a Father. May God reward you.

P. R. Hunt Esq.

Madras
Tucket's Hotel, Aug. 7. 1867

With our united affectionate
regards for yourself and
Mrs Anderson

Rd. Aug. 12/67

I remain
ever yours
P R Hunt

Rev. R. Anderson D.D.
Boston.

Mrs Hunt's health is better far than it was when we came home in 1864. How great is his mercy. Myron is spending his vacation journeying with us. He sends his respectful love.

(Copy)

554

Madras, 6th Feby, 1861.

W. A. Hallock, D.D.
Sec'y Am. Tract Society.
Rev. and Dear Sir,

I have found it about impossible to write more till now. I duly received your letter of April 20, 1860. What you say of accounts I have noted.

I now enclose Bill of Expenditures for 1860, showing a balance still in your favor of Rs. 1123-15-4. There is work already in hand that will dispose of a good deal of this balance during 1861; but I doubt if we shall need more than the whole sum. Should a revival break out, and we are looking for it, much more may be ~~needed~~ required to supply the demand.

We have printed no almanac for 1861. It has been a good deal called for, but we could not venture without funds. At the request of a native minister we printed in four separate tracts (2 of 4 pages & 2 of 2 pages) as many chapters from the Telegu Jewel Mine. The edition produced 54,000 tracts. Too many Bro. W. thought. I forwarded specimens and terms to the telugu missions, and received orders far exceeding

my ability to supply! I have distributed many of these myself on the trains that leave Madras every morning. We call them "Fly Leaves from the Jewel Mine."

"What is Truth" is a tract made up of the exact words of Scripture throughout. As it was passing thro' the Press, we ordered 700 copies for our own use. It was first published in English by a Civilian, Mr. Charmier. The Madura Brethren had the English one turned into tamil, and sent it to us to be printed, not knowing that it had been done. This proves its ~~ability~~. utility

You will say we have done but little. We have not expended much, but we have been busy using up former supplies. We keep tracts constantly going, one here and another there, like small rain and I believe they are doing God's work.

During 1860 we have set on foot a plan long in my mind, ~~that~~ of printing Placards consisting purely of Scripture texts. We have cut a font of 14 lines Pica, on teak wood, and have printed, so far, three Bills: No. 1. is Acts 4:- 10-11 "There is no other name given" &c. No 2. is Jer. 10: 11, The gods to be de-

stroyed from under the heavens. No 3. is Isiah 45:22.

I leave it to you if it be possible for heathens to see such passages posted all about their habitations, in glaring tamil characters, without thinking. I have a set pasted on our belfry, out of their reach, but in full view, and many have I seen stopping to read. An East Indian convert from Romanism has taken these from me by the dozen, and posted them all over the south side of Madras. He does it by night, for fear of being set upon. I have heard from others that they are every where to be seen. Bro. Winslow fully agrees with me in this novel scheme. We have not charged the expense to any fund as yet, but keep the account in the Press books. as an enterprise. We have not ~~yet~~ sold many of the Placards as yet. Of their utility I have no doubt, and Bro. Winslow seems to feel quite as warmly about it as I do. Should you think this a profitable way of expending a small amount of your funds we shall be happy to charge your society the cost.

No. 13. "Mr Taylor's Tract" as I reported are printed in 1859, has a title which

means:- "Proclamation of the True Religion" I cannot make it shorter.

The English Tracts and books you so kindly sent us, are kept in a separate account, which I do not settle now. The sales have netted Rs. 40-9-6. Only a very few of the books have been sold, but the Tracts are exhausted. I gave the last packet two days ago for the American ship "Trimountain." These tracts have been distributed very extensively through the country. I have put many of them in the hands of Sailors, Police, Railway & Pier people, residents in my district, and travellers by Railway. I need not tell such an one as yourself how much pleasure this has afforded me!

But I fear I am writing more than you will have time to read. I wish more tracts if you can kindly send them on the same terms as before. I will sell as many as possible.

Your List overwhelms me, but I have made out an order on a separate sheet as full as time will allow.

Brother Winslow I dare say will write you in regard to our wants. He has no

doubt acknowledged the money for his Dictionary sent through Mr. Gordon, that great work I am glad to say is proceeding. The Dr. hopes to complete it in a year. I thank you for the copy of your magnificent Report.

I hear from Mr. Herrick that a blessed revival is in progress in his field, in Madura District.

Our weekly union Prayer meeting here is a blessing, and it does not in the least diminish in interest. We have nearly at every meeting subjects for prayer presented.

My heart is deeply interested in the political trials through which I trust you are passing. I cannot believe the "Union" is to be overwhelmed. Can the south clear herself from the grand cause of contention by simply drawing a line of a hairs breadth between it and the free States?

Yours most respectfully and affectionatedly

P. R. Hunt.

Tracts Required for Madras.

	copies
No. 614 Revivals of Religion —	100

No. 617 - Ye must be born again — 100
" 618 - Holy spirit — 100
" 612 Young children &c 50
All of Richard Knills Tracts ea 100
All the New Revival Tracts ea. 100

2 Packets of "52 Scrip. Tracts"
Hand Bills. No 158 - 162 @ 50

Packet Tracts

No 1 - 17 — 3 packets each.
then say of No 7 — 5
8 — 3
11 — 5
12 — 10
13 — 10
14 10
15 10
17 4
The new packet if ready 10
In French a dozen or so of the very best. 25 ea
Portuguese do 25
Wayside Books 10 of each packet
The best things you have on Romanism.
Have you Kirwans Letters. Rock of Ages. Bickersteth.
I shall sell all I can of the above
R. R. H

lock D.D.

Madras Feb. 6. 1861.

Recd Apr. 8.

(copy) 555

Madras, February 6, 1862.

"The Rev. W. A. Hallock,
Sec'y Am. Tract Society.

Dear Sir,

I beg to enclose through Mr. Gordon of the Missionary House, our account with you for 1861, balance remaining to your credit Rs. 634-13-6.

Please note: that Rs. 44-6-1 I have credited the account for English Tracts and Books sent us in 1859, and have my account with you credited accordingly.

I have received your letter of 20th of April 1861, (your letter is dated June 14th I see on the same sheet) and the Tracts advised have come safely to hand. They have not been much called for as yet.

I think the balance of money on hand will supply our need for this year. The Lord will

provide for the next.

I have forgotten to change your society with the expense of the placards I wrote about. It is no matter at present. I heard last night from Rev. J. Gritton, Com^n. Tinnevelly, that the placards are valued and useful in that region. I think I shall try and print the 10 commandments.

Bro. Winslow perseveres in his hard work, and keeps up wonderfully.

Yours most respy & aff'y

(signed) C. R. Hunt."

Madras Feb. 6. 1862.

Rec'd April 4.

(copy) 556

Madras 24th Feb'y, 1863.

"To the
Rev. W. A. Hallock, D.D.
Sec'y Am. Tract Society.
Dear Sir,

In accordance with your letter of April last I have charged the account with the Am. Tract Society with the amount credited same last year on a/c of sales of English Books and have remitted amount due direct to the Depositary, New York.

We have expended nothing during the year on your account. But have added net proceeds Book sales Rs. 19-7-6. Present credit balance of the account is Rs. 609-14-11 So I suppose you will take no action whatever. I am not sure what we shall need to expend this year. I think our wants are pretty well supplied.

I was away from my station much last year on account of health, and I am sorry I have no intelligence to communicate.

I am yours most respectfully,

P. R. Hunt,

Sr. Am. Mission."

8

to Am Tract Soc. N.G.

Rec'd Apr. 16.

(Copy. 1557

Madras 25th Jany 1866

The Reverend
W. A Hallock, D.D.
Secretary Am. Tract Society N.Y.

My Dear Sir

Last year I did not write you because I really had nothing worth reporting. It is now however time to report at least what has been done.

I enclose an account for 1864-1865 on one view shewing balance in your favor of Rupees 400-10-1. The five tracts printed in 1864 were ordered while dear Brother Winslow was still with us and are the same as those printed for Madura at the same time, and therefore have due sanction.

I hand you also a statement shewing how I have without instructions disposed of the stock of tracts and books on hand, with a view to a transfer of the establishment to other hands. The copies remaining in sheets, when ready, must be disposed of in the same way, so far as I can see.

When I finally wind up I shall close your account into that with the Treasurer of the Board and the balance will thus revert to your Society.

The transfer to others of the business of printing in Madras by our Board will in no way as I apprehend interfere with your making grants as usual to our Missions. The Missionaries have simply to purchase tracts from the British auxiliary here; or order such printed as they cannot otherwise obtain.

So the Madras Mission after a thirty years existence is about being brought to a close. The place seems fully occupied by British and Continental societies, and we may well, I think, retire to more destitute regions.

Tract distribution has gone on constantly by myself and Native Helpers. I remain

Yours most respy. and affy.
P. R. Hunt.

Am. Tr. Soc. – Madras, Jan. 25.
Rec'd. March 24.

(copy) 558

American Mission
Madras, 8 Feb'y, 1861.

To the Sec'y American Bible Soc'y.

Rev. and Dear Sir,

I have the pleasure to hand you enclosed our account with your Society for 1860. You will note that we have added to, rather than diminished, the balance to your credit at the close of 1859.*

The pocket testament is a great favorite. The sale of it has produced the income referred to.

The entire Bible is earnestly asked for in the same type.

It is hoped that the New Testament in Tamil, thoroughly revised on the plan now in progress, will be ready for printing in perhaps a years time. Meanwhile it has been recommended that we go on with printing the old Testament as it is, and by the time that is through the press the copy for the new Testament will be ready to proceed with. It would be too long to wait for the revision of the O. Testament.

Whether the Madras Auxil-

*Your present credit Balance is Rs. 1017-.-6.

iary will take up the matter of publishing the Pocket Bible ~~and~~ do not know.

An edition of the new Testament and Psalms, Percivals revision, pocket size has just passed through the Press. This was ordered by the Arcot mission. We however take a part of the edition for our own mission. The cost will come into our account for 1861. It is a fine volume.

Perhaps my duty ended with simply sending the account. However you will pardon my remarks.

I have often wished to tell you about my poor sisters family (in Cattaraugus Co. N.Y. near Elliotville) to whom you very generously granted a small parcel of Bibles in the autumn of 1855. When I visited them they had only one copy of the scriptures in the house, & that I noticed was my parents old Bible in which I used to read. On receipt of the ~~last~~ new volumes, one for each member all fell to reading the book as if they had never read it before. My poor sister was the only pious person in the house then.

Not long after a revival swept through the valley, and two of the children

were converted (this was before the Great Awakening); since then the father sickened & died, but he died in Christ. I fully believe those Bibles had much to do with the salvation of that household. You gave them, Mr. Menvin sent them, at my request. Most respectfully yours,

P. R. Hunt.

Madras Feb. 8, 1861.
Rec'd Apr. 10.

(Copy.)

(copy) 559

Madras, February 6, 1862

To the
Secretary of Am. Bible Society.
New York.

Dear Sir,

I have the pleasure to send you through Mr. Gordon of the Missionary House, Boston, our account with your Society for 1861, shewing a balance due you of Rs. 2374-9-4. This will be ample for our use during the present year. We were very thankful for your grant to our mission of $1000. Immediately upon receipt of it we set about publishing a Tamil pocket Bible, to which I alluded in my last letter to you. The Madras aux. Society joins us in the enterprise, they paying for 2000 copies and we for one. Or in the end we can take less if we choose. We have charged in the Bill for what has been already printed.

The business of distribution has gone on much the same as in past years, our work being mostly confined to the suburbs to the north of Madras. The desire for the Scriptures on the part of the people is encouraging.

Yours respectfully,

(Signed) P. R. Hunt."

Society

Madras Feb. 6. 1862.

Rec'd. April 4.

(copy) 560

Meignanapuram, Palamcottah
10th March, 1863.

My Dear Mr. Hunt,

You cannot imagine the delight I felt, when on the morning of the 4th instant I saw a small parcel in such kind of tinted paper as you are wont to send out, and when on opening it I found that it contained such a beautiful copy of the Tamil Pocket Old Testament.

Accept my most hearty congratulations on the success of your work. Though so small in type and so closely printed, the verses being marked by Arabic figures are as easy to make out as those of much larger books. I hope the New Test. is being printed in corresponding style, and shall be glad to receive 150 copies at least, when all is finished and bound together.

A heathen father in Tinnevelly objected ~~pretty~~ repeatedly to his son's reading the Bible in an English school in Palamcottah until he saw the little compact volume when he exclaimed "Is that all? Oh if the Bible is only that much he may learn it as thoroughly as he likes!! If by having the Tamil Bible in small size a greater number of heathen are lead to read it, it will indeed be well.

My [illegible] is meeting with much approval here. I am already thinking of a new edition if spared a few years longer to make the improvements in it which have suggested themselves and indeed have begun to put down a few notes on the subject.

Believe me ever, yours very affectionately

Ashton Dibbs."

Bible Society.

Rec'd. May 12. 1863.

(copy) 561

Madras, March 20, 1863.

"To the Secretary,
American Bible Society.
New York.

Dear Sir,

I have the pleasure to hand you appended a bill of our expenses on your account during 1862, shewing a Credit balance in your favor of Rs 1601-3-10. This sum I presume is as much as we shall make use of this year. We are going on with the printing of the remainder of the Pocket edition which will be finished in a few weeks more. We have bound a few copies of the old Testament by itself to the delight of every one who has seen it. It weighs a pound and 3 ounces. I am tempted to enclose Rev. Ashton Dibbs' note to me on the subject. He belongs to the C. M. S. and gave 20 Rs towards

this enterprise, duly credited in your a/c last year. In addition to the 3000 copies of the pocket edition of the whole Bible (of which we take 1/3) the Madras Society have ordered 3000 of the New Testament to be used separately. Such is the demand for the small book. We have at present on hand about 1500 copies ea of Matt. Luke, & John. But as the Jaffna Society are printing an edition of Matthew at our press we propose to add 1500 copies of it for our own use. It will cost less under these circumstances.

As you are aware we are not a strong mission, but we are trying to do what we can. Dr. Winslow is in a feeble state of health.

I am, Dear Sir, most respectfully yours,

P. R. Hunt,"

Treas.

(copy) 562

Madras, 12 May/64

The Rev. Joseph Holdich,
Cor. Sec'y Am. Bible Soc'y.

Dear Sir,

I must acknowledge remissness in respect to your letter of 18th July 1863 rec'd the 28th Aug. following. Dr. Winslow was then absent, and since his return we have not taken up the subject of your letter. I have had several conversations with brethren, as Jacob Chamberlain, Ezekiel Scudder, Dr. Lord, Mr. Webb, but I cannot say that I have been able so far to make much impression upon the subject of our Society's introducing the colporteur work in this country. It seems to me that it would be desirable at least to limit operations to the several American Mission fields. In that case I do not think it could or would be looked upon as an interference, or an attempt to

exceed the bounds of an American undertaking; although the Br. & For. B. S. accept of the wide world as its field.

There is no opportunity for taking ground "at a distance" from the field occupied by the Madras Society as it is supposed to occupy the entire country so far as accessible. I can think of no other way than simply aiding the Miss'y Societies by defraying the expenses of Bible distribution. It would be impracticable for an Agent to manage the entire work thus located in several far distant fields, as that of the Arcot Mission, Madura, 300 miles, Jaffna in Ceylon, (Madras would not be available being the very home of this British Branch,) and perhaps the Mahratta field.

One thing I may say, that the efforts of the Madras Society, though commendable, have never answered my views. The present com

I am glad to find are stirred up a good deal to the importance of having a working and intelligent Secretary on the ground.

I will now answer your queries as far as I can, promising next year if spared, to give you complete information. I fully appreciate your plan. We do not in our weak state as a mission circulate many portions in a year and no strict account has been kept of what we do distribute.

Question 1. Tamil Pocket Bible finished, 1000 copies.

2. Test.ts — None.

3. Portions — None.

4. Colporteurs — None.

From the edition Pocket Bible (of which I have sent you specimens by Rev. Mr. Webb) we supply our Madura Mission where it is earnestly called for by the native Christians. The finer bindings are in request, and I

take much pains to suit their taste. Nothing that has yet been issued has given the people so much satisfaction. The entire Bible weighing a pound and a half is a new thing for the Tamil people. It is the most acceptable prize book that we can give to our heathen school children, they carry it home and bring it to church on Sunday with the care of Christian children.

The accompanying a/c of our depository shows sufficient scriptures in hand for our use for some time to come; if not, the balance of money available will meet our wants I think for the present and next year.

+ + I have inadvertently spoken of our "depository," and I am led to suggest that you ought equally to pay for <u>keeping</u> and <u>distributing</u> scriptures, as for printing them. We charge you nothing for storage. On sales we charge 10%. You

should properly pay for storage, for our press is expensive and as often yields a loss as a profit of late. We charge you for printing the same of course that we do the Madras Society.

I am, dear Sir, your most faithful,

P. R. Hunt.

Supt. Press.

[Not a Minister.]

Society

Madras, May 12. 1864.

Rec'd July 8.

Madras 25 January 1866.

The Reverend Joseph Holdich
Secretary Am: Bible Society
New York.

My Dear Sir,

I received your letter of August 2d 1864 on the 15 September following. You will have heard perhaps that the aspects of our work in Madras have since that time completely changed. Dr. Winslow had just left for America, which he never reached. At the close of the year I found so little to report that I refrained from writing you. Dr. Winslow's station was transferred early in 1865 to the C. M. Society, and I have been engaged of late in preparing the Printing Establishment also to be transferred to another Society by clearing the place of all printed matters and other extraneous things.

I now hand you enclosed a/c 1864,

1865 in one sheet, with the Press Accounts attached. The balance in your favor 31 Dec. 1865 is Rs. 1376-0-8.

I purpose to finish binding the copies remaining of the Pocket Bible which will employ some of above balance. When I come to a final close I shall by cross entry transfer balance of a/c to the Treasurer of the Board and thus it will reach you again. This is my present view of the matter.

I enclose also memos. of the Pocket Bible, and also of the manner in which I have distributed the stock of Scriptures on hand. The Pocket Bibles I shall in like manner distribute in your name to the Arcot, Madura and Nellore Missions, and perhaps to others as inducement offers. I am obliged to have the books out of hand, and I see no other way.

In discontinuing to be the Scripture

Printers in Madras the Am. Board in no way hinders the work in which you are engaged. Others will continue the work, and our missionaries will have the same facilities in buying books at your cost as before. There will however be no American depository at Madras, and there will be no need of one.

The British Auxiliary here answers every purpose for our missionaries as well as for those of British Societies. This has already been the case for years, though we have had supplies on hand to some extent. The editions of the gospels printed in 1851/52 say some 30000 Copies we have never been able to distribute, and I have disposed of the remains as per memo. accompanying. Hoping that I may have the privilege of seeing you in New York within a twelve month. I now remain as ever,

most truly yours,

P. R. Hunt

5564 Circular, Madras, — Week of Prayer 1861.
Rec'd March 9.

Madras, December, 1860.

To

Dear Sir,

In accordance with an invitation for United Prayer and Thanksgiving issued by the Evangelical Alliance in England, and also one from the Calcutta Missionary Conference, (a copy of which is herewith annexed) it is proposed to devote the second week in January 1861 to this purpose at Madras. On Monday the 7th there will be a general Convocation for Prayer and on Saturday the 12th for Thanksgiving, special Services being held on the intermediate days in different localities. Having been requested to make the necessary arrangements for these Services, we invite you to join during the same week with the Christian Brethren at Madras, in offering up with your Congregation supplication to Almighty God for the outpouring of His Spirit on the Church of Christ in this Presidency and throughout the World, and in rendering Praise unto His Holy Name for the mercies already vouchsafed to it.

The accompanying Paper will inform you of the nature of the Services proposed to be held at Madras on the 7th and 12th of January.

We are
Dear Sir
Yours faithfully in the Lord.

T. Clarke.
G. Hall.
R. Murphy.
C. Pelly.
P. S. Royston.
A. R. Symonds.
M. Winslow.

INVITATION FROM THE CALCUTTA MISSIONARY CONFERENCE TO UNITED PRAYER.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

BELOVED BRETHREN,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has "endeavoured to keep the unity of the Spirit in the bond of peace" among all evangelical labourers in this part of India, to the effect, that we should venture (in imitation of our dear and faithful fellow workers at Ludiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honor in the Lord, that it should be issued by us, we desire, in humility, to make the proposal—leaving the result with *Him*, "of whom, through whom, and to whom are all things."

The "signs of the times" in which our lot is cast;—the wonderful openings for the gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Anti-christian tyrannies; the stirrings in many places among the scattered remnants of Israel, "beloved for the fathers' sake;" the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

At "such a time as this," it becomes His people devoutly to remember that "*His* ways are higher than their ways, and *His* thoughts than their thoughts;" to stir up themselves in faith to manifest, before the world, their lively concurrence in the develope-

ment of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

But, "for these things *He* will be enquired of" by his believing people; and especially *He* will honor and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are "not worthy of the least of *His* mercies;" with heart-felt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering patience, faithfulness and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, "Thy kingdom come, thy will be done on earth, as it is in heaven:"—the outpouring of the Holy Spirit on all teachers and ministers of the gospel in nominally Christian lands, on all evangelical missions and Missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all Books and Tracts that are fraught with its spirit and its truth—on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities "professing godliness," and for the evangelization of the sunken masses that live "without God and without Christ," amid a multiplied exhibition of the ordinances of gospel grace and salvation—and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of Anti-christian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings, shall cause "the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken."

In these and such like exercises of devotion, we humbly yet fervently desire to join with all that "fear the Lord and speak often one to another," in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication.

And "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern

the nations upon earth. Let the people praise thee, O God; let al the people praise thee. Then shall the earth yield her increase and God, even our own God, shall bless us. God shall bless us and all the ends of the earth shall fear him."

"Even so, come, Lord Jesus; come quickly; Amen."

Signed by authority and on behalf of the Calcutta Missionary Conference,

ALEXANDER DUFF,
Chairman.

D. EWART,
Secretary.

Calcutta, July, 1860.

MONDAY.

JANUARY 7TH, 1861.

1.

Hymn,	"Jesus, we thy promise claim, &c."	Rev. T. Dealtry.
Scripture,	Ephesians iii. 14—21.	
Prayer,	Confession of sin and supplication for pardon.	
	Prayer for a blessing on the meetings.	

2.

Hymn,	"What various hindrances, &c."	Rev. M. Winslow.
Prayer,	For a blessing on the Union for Prayer throughout the world. Revival.	

3.

Prayer,	Lord's Prayer.	Rev. E. E. Jenkins.
	Address.	

4.

Scripture,	Zech. viii. 18—23. Matt. vii. 7—11.	Rev. P. Rajahgopaul.
Prayer,	Success of Missions to Jews and Gentiles.	

5.

Hymn,	"God moves in a mysterious way."	Rev. S. Wright.
Prayer,	For the Queen and all in Authority, and for the over-ruling of all events to the good of the Church.	

	Concluding address.	The Bishop of Madras.
Hymn,	"Praise God from whom all blessings flow, &c."	
	Benediction.	

HYMN I.

(7's.)

1—JESUS, we thy promise claim,
We are gather'd in thy name,
In the midst do thou appear,
Manifest thy presence here!

2—Sanctify us, Lord, and bless;
Breathe thy Spirit, give thy peace;
Come, and dwell within each heart;
Light, and life, and joy impart!

3—Make us all in thee complete;
Make us all for glory meet,—
Meet t' appear before thy sight,
Partners with the saints in light!

II.

(L. M.)

1—WHAT various hindrances we meet
In coming to a mercy seat!
Yet who, that knows the worth of prayer,
But wishes to be often there?

2—Prayer makes the darken'd cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

3—Restraining prayer, we cease to fight:
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

III.

(C. M.)

1—GOD moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

2—Deep in unfathomable mines
Of never erring skill,
He treasures up his bright designs,
And works his sovereign will.

3—Ye fearful saints, fresh courage take!
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

4—Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

DOXOLOGY.

(L. M.)

PRAISE God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

and therefore, in much conscious weakness, casting himself and his at the foot of the cross, would earnestly seek the prayers of those who Jesus, that the labour may be accepted of and profitable to the saints, be a means of fellowship in Christ to all members of the Holy Catho- Church, still militant.

THE EDITOR.

REVIVAL IN CHRISTIAN PETTAH AND THE NEIGHBOURHOOD IN N. TINNEVELLY.

y have attentively followed the wonderful working of the Spirit in America and Britain, during the last two or three years, and en how unexpectedly and simultaneously, it appears to have burst s a flood of heavenly light and power. From these, the earnest has gone up to the throne of grace, that India and its missions s 200,000,000 night not be left to the progress of the last half y; but, that under the life giving power of the same blessed ate, we might behold one becoming a thousand, and the hand seen visibly to be at work, making up the number of his elect. ord, we know, must be fulfilled that the gospel is to be preached as ess to all nations, before the end come; and every event calculated g about the accomplishment of that, can only be viewed with e interest, by every true hearted follower of the Lord. I have sed the revival in various parts of the United States; I had e commencement of the work at home, of which the half can- told, and which that day alone will declare: it was, therefore, he deepest interest that I received a letter, dated the 9th of March, an account of a work just commenced between Madura and velly, that bore upon it the marks of the operation of the same y agent, that had already accomplished such wonderful results.

ill not, at this time, go into the detail of the origin of the Mission this work had manifested itself, suffice it to say, that upwards of fif- ears ago, J. C. Arulappen, a native Christian, left his employment atechist with the late Mr. Groves at Chittore; and, following the lead- f his own mind, under the sought for guidance of the Spirit of God, nt and settled among his own people, in the North of the Tinnevelly ct, and there independent of every individual, or body of individuals endeavored to preach the gospel among his countrymen, looking to ord for the supply of his temporal wants and of those who under the nce of the same Spirit, have been helpers with him in his good work. ill commence and describe the present movement, as gathered from tters to myself, and would solicit my readers to carry the laborers he work before the throne of grace, that He who alone can bless,

may pour down a spirit of wisdom and of grace, to guide his children
what to them are new and untried circumstances; and that, far and
among all our Mission stations, our valued brethren who have been often
boring in the midst of disappointments and with many tears, may
reap in joy, and that India may to its utmost bounds, prove another S
Sea Mission, a Karen mountain field, only on a more extended scale;
that there may be, as a friend once said to me in America, "no conten
about the spoil," content if only souls find the Shepherd. The comm
ment of the work, about which our brother writes, took him evidentl
surprise, it was nothing particularly looked for, he says. "There is a w
derful thing going on here by the power of the Spirit of God, especiall
this week" (i. e. the week preceding the 9th March.) The Sunday w
previous, he had been exhorting the church, the members of which f
a goodly number, and the congregation generally, to pray for the H
Spirit. He had read and preached from Luke. 11. 13. "If ye then, be
evil, know how to give good gifts unto your children, how much m
shall your heavenly Father give His Holy Spirit to them that ask hi
His discourse made a great impression on a poor woman, the mother
five children. She with her husband, had been baptized about a year
fore, but of whom Arulappen simply remarks, "but they were not ear
in the faith." This poor woman began earnestly to read the Scriptures
was joined by a young female belonging to a neighbouring family. T
continued to read together during the week; and, on the following Lo
day, Arulappen again addressed them all on the same subject. It happe
to be the day of their monthly meeting, when all their fellow labor
teachers, and schoolmasters assembled together for mutual prayer
communion.

It had been a season to be remembered, and he mentions it as be
the 4th Instant; and then follows an interesting account of a vision,
was seen by the poor woman, whose name he gives as Amoordam and
fore reciting it, I would simply observe, that with many, such th
will be looked upon as enthusiasm, if not bordering on fanaticism, bu
one who dispassionately has investigated this remarkable psycholog
phenomenon, as connected with the work at home; and, who recoll
the historic and prophetic utterances of the word of God, such will
slow to condemn a priori these things, and will rather judge them by t
fruits.

It appears that, towards morning, she saw a man in a dream, who as
her if she remembered what she had heard the previous evening; to wh
she replied, "Yes. 1st. That we must forsake all our sins. 2nd. That
must meditate on the law of Lord day and night and 3rd. That
must love the Lord Jesus Christ," after which he said "What has Ch
done for you? what love has he shown to you?" to this question she co
answer nothing, and was filled with fear, on which he seemed to strike

told her to go and ask from her teacher, who would tell her what st had done for her. How instructive is this direct application of the d truths of the cross to the individual conscience, and if of any thing uld be called, the proof of a revival of God's work, I would say it was the living truth long known, brought direct to the heart.

ut to proceed, she rose immediately and went to the young person ed before, called Annal, and awakening her up, told her what she had , to which she replied "I have seen a similar vision, and saw you ing to awake me." It was now Five o'clock, and, according to custom, bell rang for early prayers at Arulappen's house. They both went. He expounding to those present 1 Peter 1. 18—19, dwelling on the price ur redemption "the precious blood of Christ, as of a lamb without blem- and without spot." At the conclusion of the service, the two women said words were very comforting to them. Shortly after they went to Arul- en's wife, telling her what they had seen, and sobbing very bitterly "call the teacher to come and pray with us, we are sinners." He t immediately to them, and writes "I found that there was something nge, something new, but felt assured it was indeed the Holy Spirit's k, similar to what I had heard, of the effect of the outpouring of the it in England," he spoke to them again and again, he prayed, pointed m to scripture, and sought to comfort them,—but God's time of consola- had not come, and the precious promises of the word seemed to be in the overwhelming sense of sin. Many were gathered together to ness this to them strange sight, that the weight of sin should be felt so ible as to find its expression in sobs and groans and tears, and seeing y people looking at them Amoordam said," "Do not look at us, we only sinners, look to God for the Holy Spirit," and turning to her young panion she said "Annal, we must pray for the Holy Spirit, we must pray for it for ourselves." Many said they were possessed by e spirit, but were reproved by Arulappen, who warned them to look mselves for the salvation of their own souls from sin through Jesus ist. For three days and nights, these two women remained under greatest anguish of soul, scarcely tasting any food, spending all their e in reading and prayer, at the end of which, they both found peace, in the consciousness of sin pardoned, they cried out aloud "joy, joy." In the mean time, her husband was angry at what he looked n as a delusion, and said to his wife "You have a devil, ought not to look after your five children, do your work in the house prepare our food?" She replied "If you will only come and pray with I will do all you say and my anxiety of mind for you will cease." paid no attention to what she said, but soon after he went into the d to his work. He there fell into a trance, and with his eyes closed, as n deep sleep, some one appeared to him and told him to read Rev. I. and ell others "I am coming quickly" On hearing this he came and told his

son who was working with him, and others what he had seen, and weep he ran back to his house and exclaimed "Oh I am a great sinner." then gathered all around him and asked them to pray for him, and himself prayed, as he had never been heard to do before; he soon found peace likewise. This is the history of the first cases of awake but the work was not to stop. Arulappen's children and some ot were immediately after awakened to a deep sense of their lost condit and after many tears and much prayer, they likewise found peace at foot of the cross. True however, to what we have heard and seen elsew these awakened souls kept not to themselves the joyful news (now ne felt in power) of salvation and peace in the blood of Jesus. They mus and tell their fellow sinners, the heathen in the villages around them, preach to them the glad tidings of great joy that is into all peoples.

In a postscript to the first letter I received, Arulappen writes on 12th of March "The revival still continues and increases in numb daily. My three daughters and my son have joined those who have b awakened, and have brought their golden jewels and silver things and fered them for the use of the poor Christians. My son who came la from the school for his vacation, and who formerly was very backw yesterday, the 12th. Inst, came forward boldly, and read and expla part of the 14th chapter Mark. We were astonished at the grace of Spirit vouchsafed to him." In reference to one of these daughters, he marks incidentally, that at the beginning of the work, when the poor men first alluded to, were made to feel the power of the Spirit, she was m opposed to regarding it as of God; and observed, that it was most unl ly, that the Spirit of God should first manifest itself to those who w among the most ignorant, rather than to those who were better instr ed; but that same night she was made to feel, as she had never felt fore what sin was, and then being made to feel the power of herself, acknowledged, that it was indeed the Spirit of God that was w ing among them, and as usual making the last first, that the excelle of the power may be seen to be of God.

The lively appreciation of the principles of Gospel truth, and their en ment of the word are most instructive. One day when they were all ass bled together, Arulappen was asked to read Luke 19, and one of the men remarked "You see Zaccheus, had a wish to see Jesus, so Jesus l ed up at him and thus showed to him his love, so has it been with but as then the Pharisees and Sadducees murmured at Jesus going the sinner's house, so now a great many of you wonder that the Spirit God should come down first upon such poor people as we, who such sinners; but we cannot like the one talented man, hide our tal we must tell what God hath done for us." This they have been ena fully to do; and, in most cases, the first effect of God's Spirit has bee send all, men and women, to go as proclaimers of the grace of God.

of the first occasions, when some of the women went to preach to n of their own sex, among the heathen, about Jesus Christ and how he e to save sinners, it is remarked that they were listened to very at-ively, some of the heathen observing "It seems that Christ came for you and not for us."

hus had the precious work gone on, and, almost daily, had some been d to the little Church in Christian Petta, the Lord pouring a spirit race and of supplication upon them, that three times in the day, at ning, Noon and Evening, did those that were able assemble for united lication to the throne of grace for a continual blessing. On the 4th l, just a month after the first manifestation of the Spirit's work, Arulap-went on a short mission tour to Arulappattoor a place about thirty miles and there and in the surrounding villages did he preach the Gospel. re accompanied him, his son and daughter, Armoordam and her husband the young person named, Annal and these all laboured in the Gospel him. Fifteen persons, were there awakened and baptized, and together all partook of the Lord's supper, while they and the young converts all sed God for his great grace to them. The impression made on the mind e heathen seems to have been very great, and some remarked "This must ed be the last time when women give themselves to preach the Gospel." the word preached, was listened to with great attention. From this e, Arulappen returned to Christian Petta, while those five who went him, went down to the South to see their own relations, and the other stian people in those parts. They preached, as they went along. At a e called Ukeram Cotta, they appear to have been much blessed. nty seven were awakened and elsewhere many were stirred up and rs brought to the knowledge of the Lord. There were not wanting, ever, those who contradicted and blasphemed. Of this little mission-party Arulappen concludes by saying "It is now nearly two months e they left us, and they have not yet returned. Among them is my son and a sister of his. They with great joy go to do the Lord's k and for His sake have forgotten father and mother."

uring Arulappen's absence from Christian Pettah, the good work had not allowed to stand still. Some were brought under concern about their s, and were earnestly waiting his return, that they might by baptism be ived into the Church of Christ, and, earlier then they had expected, he e amongst them again, and he had the joy of receiving them into the wship of the Church.

articular allusion is made to the 4th May, and the few following days, ch appear to have been truly days of the Lord's right hand. "On the of that day" Arulappen writes, "the Holy Spirit came down upon a ng lad,—he smote his breast in great sorrow of heart and sobbing aloud hrew himself on the ground; there he remained for two hours, and after he asked others to pray for him and to speak to him words of comfort.

This was done, and after a little, he, who had never opened his mouth i Church before, prayed most fervently and appropriately. "The day fo ing, when Arulappen was engaged in prayer, he says" the Spirit of pro was given to some there, and a little boy said, that in a certain vi which he named, about a mile distant, the Spirit of God had been poure Within a quarter of an hour, some men and women came from tha lage, beating their breasts in great fear and alarm of conscience. They down and rolled on the ground. This continued a short time; the they asked to have prayer made for them, after which they said with joy "The Lord Jesus has forgiven our sins" and clapping their h together, in the fulness of their hearts' gladness, they embraced and k one another. For nearly three days this extatic joy appears to have la They ate nothing, except a little food taken in the evening, and pas sleepless nights, they continued the whole time in reading of the wor prayer and in singing praises to the Lord. Of some it is said "they l up their eyes to heaven and saw blood and fire and pillars of smoke, speaking aloud, they told what they had seen," and in conclusion h marks, that all he felt he could do was "as a servant" to stand pra with them and speaking words of comfort from the word of God.

There are now in Christian Pettah alone, about one hundred who are b together in the ties of Christian fellowship, and in the district of Arulapp there is about the same number, and very many more scattered about where. Sunday they make a day of special fasting and prayer, abstai often from food till after the partaking of the Lord supper, which is p ken of ever Sunday evening at eight o'clock.

They appear to be living in much real simplicity, having all that have in common, and working together for the common support.

The following account of an awakening that occurred at Strivelliput a station where the church Missionary Society have established a na English school, will be read with deep interest and the hope incre that soon we shall see all the professing Christian population of Tinn ly, made to feel the power of the Spirit's presence. The account is given letter from an eye witness to Arulappen. The latter has about ten at the school who occupy a small house by themselves. They are but of them above twelve years of age; the extract is as follows "all Boys have been visited in a remarkable manner by an outpouring the Holy Ghost. They were engaged last night in reading the script when suddenly Michael" (an orphan nephew of Arulappen) "was str down and began to cry out in despair that he is a great sinner, and loud cries and lamentations for mercy, gradually the feeling extended to and for three hours, there was nothing but lamentation and weeping. soon as the agitation began to cease, they betook themselves to searc for different passages of Scriptures and so appropriate, indeed were passages, that all present were struck with the amount of knowledg

denly communicated. Mr. and Mrs. Gray were present, nearly all the e, and did all they could to allay and soothe their fears.

At the end of three hours, Michael got up and prayed, very loud and ently, Mr. Satyanadan (the native Missionary) prayed with them and left them for the night, counselling them to try and go to sleep; but eems they did not sleep, but continued all night in prayer." Here then, it ears that, without any assignable cause, as far as we can see, and away the influence of the work that had been for some months going on hristian Petta, does the Spirit of God manifest his power in these poor s, commencing with one, who, as a scholar, had given but little satis- ion. The boys had been attending an English service conducted by Gray, and had just gone to their own houses when the remarkable rrence, above described, took place, surely the Spirit bloweth as it list- we hear the sound, we see the effect, and, as Moses before the burn- bush, we can only take our shoes from off our feet and worship.

shall now, for the present, bring this little narrative to an end. I have ained from much comment on the incidents recorded, the minds of the d's children will, I trust, be rightly directed by the Spirit into a just ap- iation of the privileges and dangers attending all extraordinary manifes- ns of the blessed Spirit; and as knowing something of the difficulty of ly dividing between things that differ, I trust we shall not fail, in ntercessions at the throne of grace, that God would keep his children e narrow path of child like dependence.

ould this prove the harbinger of a wide spread and mighty outpouring, our Christian population in this country, European and Native, who foresee the result, and why should it not? Christ has received gifts for bellious. Oh, precious promise! may we experience its realization in wn souls, and in the souls of those around us, when our Mission stations laces where the European Missionary has never trod shall become vo- ith the praise of our Immanuel. Even so let it be Lord Jesus, Amen.

H. Groves.

S. Since writing the above I have seen an interesting notice of the in Tinnevelly, in the Madras Church Missionary Record under the of Recent intelligence, which I copy in full.

e have received with great thankfulness during the past Month (i. e. tidings of a deeply interesting revival of spiritual religion, among of the schools and congregations of the District known as the North velly Itinerancy. Many professed christians have been brought, ve reason to believe, to earnest spiritual life; and a few of the neigh- ng heathen, have become apparently partakers of the grace of God. aders may be surprised to hear, that the movement has been attend- th the same physical emotions which so marked the movement n as the "Ulster Revival;" but. through the judicious treatment of

the Missionaries, these painful manifestations have been kept in ch while the Holy Spirit of God, seems to be still working wondrously the hearts of many. Will not our readers bear the matter in than prayerful remembrance."

Surely this warrants the assurance, that great things are coming, that the week of prayer in January, recommended by our Loodiana Mis ary Brethren, and responded to with such a hearty response by the S of God all over the world, has not been in vain, and that now the dew Hermon is descending on the South, and, as a heavenly cloud of rain i heat of summer, shall descend and water the plains of this great from Cape Comorin to the walls of Loodiana.

"The Indian Watchman," pu lished at Seringapatam, by Heny Grover.

Arbl Apr. 21/61 PUHunt

REMARKABLE RELIGIOUS MOVEMENTS.

The following accounts of God's working, in the Countries named, present to us, among many interesting considerations one most important, to which I would just allude, and that is the remarkable way in which, in each case, God has raised up his own agent, and fitted him to accomplish his work. A poor Russian, 90 years ago, goes to England and learns the truth as in Jesus, returns to his own Country and so preaches, that many believe. And now after nearly a century, God's time comes, and he sends a simple Armenian convert to rekindle the flame of heavenly love; and now, in the heart of that mighty empire, are there a million prepared to welcome the simple Gospel of the cross, among the idolatries and deadness of the Greek church; and at this crisis has the Russian Government undertaken to publish at Odessa, a complete translation of the blessed word of God.

In Turkey, the hand of God is no les ed. A Mahommedan Teacher is stirre seek for Christ in the Koran, and now, the aid or knowledge of the church of the Missionaries find between 10,0 20,000, prepared to listen to the Gospe sus, and we can respond to what Dr. fler says "and would it be any more th be expected in these days of revivals divine power, if those newly awakened ers should come by thousands to the t undiminished doctrines of the Sacre tures. Surely not."

In France likewise, the work springs within the Romish communion its is stirring up the nations of the ea while thick darkness is gathering o horizon, there shall be heard from th the earth the songs of the righteous being prepared for the day of the Lor

IN RUSSIA, AMONG THE MALAKANS.

The American Missionary Herald for April, publishes an account of the Malakans, a large sect scattered now over all Russia, written by an Armenian convert, and read at the Meeting of the Turkish branch of the Evangelical Alliance.

The facts stated are new and startling. S Gregoreo, the native convert, states, says Dr. Schauffler, that their history goes b thing like ninety years. A Russian an residing in England, had two serva family a man and a woman, both became pious there. They returned leaving the service of their master. Simon Metrejeff, was a tailor by tra house was in the district of Tamboff,

From the Madras Friend, May 1861
566

TESTIMONIAL TO P. R. HUNT, ESQ.

On Wednesday, the 8th instant, the Revd. Messrs. Symonds and Hall, as representatives of the Rev. Dr. Caldwell of Tinnevelly and of the Rev. Messrs. Lewis and Baylis of South Travancore, presented P. R. Hunt, Esq., Superintendent of the American Mission Press, Madras, with a very handsome gold Chronometer Watch and Chain, of £40 value, which have been subscribed for by the Native Christians and Missionaries in South India, as a small acknowledgment of the very important work performed by Mr. Hunt in improving the printing of the Tamil language. The following Address was presented to Mr. Hunt on the occasion.

To P. R. HUNT, Esq.,
Superintendent of the American Mission Press, Madras.

DEAR SIR,—Every person in this country, who feels any interest in Tamil literature, in the well being of the Tamil people or in the progress of Christian enlightenment and civilization in a heathen land, must entertain a deep sense of the benefits which have been conferred upon the Native community of Southern India by the elegant editions of Tamil Classical and Grammatical works which have proceeded from your press, and which may be said to have raised printing to a place amongst the fine arts; and especially by your clear, correct and beautiful editions of the Tamil Bible,—each edition excelling the previous one,—which have called forth the admiration and merited the gratitude of all Native Christians.

The conviction that your long and successful labours for the public good claimed and ought to receive some public acknowledgment, had been gaining strength for some time, when at length, at the Annual Meetings of the South Travancore Branch Bible Society and South Travancore Tract and Book Society held at Nagercoil, April 12th and at Neyoor, April 14th, 1859, the following resolution was adopted:—

"That this Meeting, considering the greater facility and pleasure with which the Scriptures are read when they are printed in neat, clear type, and finding that for several years past almost every new edition of the Scriptures in Tamil exceeds former editions, in the clearness and beauty of its typography; and learning moreover that this improvement in typography is mainly due to the skill, industry, and Christian zeal of P. R. Hunt, Esq., of the American Mission Press in Madras, not only tenders its best thanks to that gentleman for the great benefit he has thus conferred on the reading population of South India, and especially on the Native Christian community, but also gives expression to its opinion that some tangible proof of its gratitude, in the form of a testimonial, should be made to him: that accordingly, it pledges itself to subscribe to such testimonial, and invites all Christian brethren in South India to aid in the same object with their kind contributions. Also that the Rev R. Caldwell, L. L. D., the Rev. E. Lewis and the Rev. F. Baylis be requested to receive contributions and adopt such other measures as they may deem expedient to carry out the object of the Meeting."

In accordance with this resolution it was determined that an endeavour should be made to raise the sum required by small contributions, so as to allow all classes of persons an opportunity of participating in the good work. Catechists, Schoolmasters, Schoolmistresses and other Native Agents in the various Mission stations, together with all native Christians, male and female, who were able to read, were invited to contribute from one to four annas according to their ability, whilst Missionaries and other Europeans who felt an interest in the promotion of Tamil literature were asked to subscribe at the rate of from one to three rupees each.

The favour with which the proposition was received has enabled us to carry our wishes into effect, and now, in the name of the native Christians, Missionaries, and friends of Missions in Southern India, we have the pleasure of asking your acceptance of the accompanying token of their appreciation of your labours.

May it please God to spare you long to carry on in this country the work which He has assigned to you to do! May the example of your zeal, industry, and cultivated taste in "the calling wherein you have been called," and your success in glorifying God in that calling, prove a stimulus to all who are or may hereafter be engaged in the same work! May the labours of an American citizen for the benefit of the native inhabitants of a British dependency excite in many a British Christian a spirit of virtuous emulation. And above all, may you have the happiness of knowing that the books sent forth from your press have produced a rich harvest of intellectual, moral and religious results!

(Signed) E. LEWIS Missionary of the L M S., Santhapooram, South Travancore.

F. BAYLIS, Missionary of the L. M. S., Neyoor, South Travancore.

R. CALDWELL, L. L D., Missionary S P. G., Odyenkoody, Tinnevelly.

The following was Mr. Hunt's reply:—

TO THE REV. MESSRS. A. R. SYMONDS, M. A., AND G. HALL, B. A.

GENTLEMEN,—I thank you for your kind offices in presenting to me the valuable gold watch and chain, as a Testimonial from the Native Christians, Missionaries, and friends of Missions in Southern India; and through you I earnestly thank the Gentlemen who have signed the Address as well as all the Native and other friends, who have united in this Testimonial. Beyond its intrinsic worth, which is not small, it is to me of exceeding value as an expression of the good will of many throughout the South India Mission field.

By the grace of God—to which I owe all—this expression shall not have the effect to make me satisfied with what has been accomplished. Much remains to be done. This I feel keenly; and I am grateful for the prayer in the Address for the preservation of my life for further effort in the same direction.

In the Address, which I value above rubies, is the very generous acknowledgment that the improvement in Tamil printing is "mainly" due to myself. I repeat "mainly" only.

Without the assistance of others, and the liberal supply of means by the American Board of Missions, I could have effected little. One fount of punches—those from which the type were prepared for the "Pocket Tamil Testament" was made in the United States. All the others were cut by Malliappen, son of Aroolanden Maistri, under my superintendence. The *matrices* from all these punches were however fitted, many of them, by my own hands, and the rest under my eye and the type cast under the same supervision. Then, in regard to printing, I owe much to our present foreman, Mr. Laurie, trained from a child in the Press, to Rungien Naidoo, for many years past head Tamil printer, and others who have honorably stood by the Press and thus contributed to its efficiency.

I value the Address and the Testimonial as a graceful tribute to Mechanical Industry in a country where the practice of handicraft does not enjoy the consideration that it ought.

I acknowledge the allusion to my Citizenship with peculiar pleasure at a time when that inheritance is the more precious because temporarily imperilled.

May the Lord save our Queen, and the American Union!

With considerations of respect and gratitude,

I remain, Gentlemen,

Yours most truly,

(Sd.) P. R. HUNT.

American Mission Press,
Madras, 8th May, 1861

SUTTEE IN CHINA.

A correspondent supplies *All the Year Round* with the narrative of a tragedy enacted before his own eyes in the neighbourhood of Foo-Chow-Foo :—

"The first notification I had of what was about to take place was the parading of a handsome wedding chair about the suburb of the provincial capital in which our foreign settlement is situated. The chair was accompanied by all the pomps and gaieties of a wedding—music, gay streamers, and so forth. There was, however, one thing most unusual in this procession. The occupant of the chair was exposed to public gaze, instead of being, as in weddings is invariably the case, closely screened. On making inquiry among our Chinese servants as to what this extraordinary departure from established customs might portend, I was informed that the lady was no bride, but a disconsolate widow, recently bereaved, who, finding herself unprovided for and unprotected, and having, moreover, neither father nor mother, son nor daughter, father-in-law nor mother in-law, was determined on following her husband to the unknown world, where she might serve and wait upon him as became his dutiful and loving wife. Having accordingly made known her intention to her friends, and having fixed the day for her departure, she was now taking leave of all she knew, and parading the streets as a pattern to her sex. The object of her death being to rejoin her husband, the ceremony was a sort of wedding. She was arrayed and adorned as a bride, and seated in a wedding chair. I ascertained the time and place appointed for the closing ceremony, and on the morning of the 16th January, proceeded, accompanied by two friends, to a spot some four miles distant from Nantae, the seat of the foreign settlement and southern suburb of Foo-Chow-Foo. Everybody we passed appeared as well acquainted with the object of our journey as we ourselves were. As we approached the scene of action we found ourselves in a stream of people, chiefly women and girls, the greater part of whom were small-footed, and were hobbling along, leaning one against another for support, or assisting their tottering footsteps by means of the shoulders of dutiful sons or brothers. We arrived only just in time to see the chair of the victim carried on the ground, and herself ascend the scaffold which had been prepared for her. The chair was the bridal chair in which she had been carried about the streets ; and the scaffold consisted of two stages, one raised a few feet from the ground, and the other a few feet higher. The whole was covered with a dark cloth canopy, supported by a framework of bamboos, within which was set a gallows of one very thick cross-piece of bamboo, fastened at either end to a strong upright pole. From this bamboo, under the canopy, and exactly in the middle of the scaffold, hung the fatal rope, covered with a red silk napkin; beneath it was set a chair to enable the devotee to reach the noose. On the lower platform was a table of choice meats and vegetables, at which she was to take her last meal in the land of the living. The table was surrounded by the woman's friends, dressed in holiday costumes, and wearing the red cap of Chinese officials. In former times it was the custom for two district magistrates to be in attendance on all these occasions ; but since the higher authorities were hoaxed some years ago by a lady whose courage failed her at the last moment, they have refused to be present at such exhibitions, and now dispatch an inferior officer to superintend the arrangements. The scaffold was raised in the midst of a large expanse of fields, at the time lying fallow, and was surrounded by a crowd numbering some thousands. Benches from which a better view could be had were so much in demand that we were obliged to pay a dollar (4s. 9d.) before we could obtain one for myself and another for my companion : I use the singular number because we had lost the third member of our party in the crowd. The chief actress in this extraordinary scene appeared at first to be far less excited than any one in the vast concourse assembled. She was dressed in red bridal robes, richly embroidered with coloured silk, and her head was adorned with a handsome gilt coronet. Her decidedly plain face betrayed not the slightest emotion, and she set down at the table with as much apparent good-will as if it had been her bridal rather than her funeral feast. While she was eating we made some inquiries among the crowd, and ascertained, in addition to the fact of her being childless, that she was 25 years of age, and that her only surviving relations were a brother in poor circumstances and his infant child, her nephew. We were further informed that she had resided in a village which was pointed out to us at a little distance from the spot. After the lapse of about half an hour, the poor woman having apparently satisfied her appetite, rose from her seat, and still standing on the lower platform, addressed the surrounding crowd in a set speech, thanking them for their attendance, and explaining why she acted as she did. When she had finished speaking, she took from a bowl on the table several handfuls of uncooked rice, which she scattered among the crowd, and eager was the scramble to get a few grains as her virtuous blessing. This done she fondled her baby nephew, and bade an affectionate farewell to her brother, who stood by her on the scaffold ; then, stepping upon the upper stage of the platform, she bowed gracefully to the surrounding multitude, and addressed to them a few last words. It struck me at this moment that she might be under the influence of opium, for her laughing countenance and rapid gestures were too highly excited to be natural, except under the influence of some such stimulants. It is right to add that the gaiety was clearly not assumed. She was helped to mount the high chair placed under the rope ; but the rope proving to be still beyond her reach her brother stepped forward and held her up in his arms, while she with her own hands passed the fatal noose over her head and adjusted the cruel slip knot to the back of her neck. The red silk napkin was then placed over her face, and a handkerchief fastened to her right hand. At a signal given by herself her brother stepped back and left her suspended in mid air. She then, shaking her joined hands before her breast, "chin-chinned" the crowd ; her own weight causing her to turn round and round, so that persons on all sides received her parting salutations. The spectators had, up to the fatal moment, been laughing and chattering as if assembled at a village fair ; but now there was perfect stillness, as every ear was strained and every eye intent. In two or three minutes the action of the hands, at first decided and regular, grew weaker and weaker, and finally ceased altogether ; then followed a convulsive shudder of the tiny feet (not above three inches in length) and all was over. The body was allowed to remain suspended for about a quarter of an hour, when it was cut down and placed in a common covered palanquin, which was in waiting, the bridal chair having been removed. The rope which had been the instrument of death was now cut into small pieces and distributed among the friends on the scaffold, all struggling violently to obtain a portion. The chair and the corpse were carried to a small temple about a hundred yards from the spot, followed by a terrific rush of people anxious to obtain another glimpse of the lifeless clay. My friend, who was somewhat sceptical of the reality of the transaction, forced his way into the temple, and witnessed the removal of the corpse from the chair. He returned, painfully satisfied that no deception had been practised, the poor girl's swollen and blackened face bearing unmistakeable testimony to the manner of her death.—*Morning Post.*

56/7

SUTTEE IN CHINA.

A correspondent supplies *All the Year Round* with the narrative of a tragedy enacted before his own eyes in the neighbourhood of Foo-Chow-Foo:—

"The first notification I had of what was about to take place was the parading of a handsome wedding chair about the suburb of the provincial capital in which our foreign settlement is situated. The chair was accompanied by all the pomps and gaieties of a wedding—music, gay streamers, and so forth. There was, however, one thing most unusual in this procession. The occupant of the chair was exposed to public gaze, instead of being, as in weddings is invariably the case, closely screened. On making inquiry among our Chinese servants as to what this extraordinary departure from established customs might portend, I was informed that the lady was no bride, but a disconsolate widow, recently bereaved, who, finding herself unprovided for and unprotected, and having, moreover, neither father nor mother, son nor daughter, father-in-law nor mother in-law, was determined on following her husband to the unknown world, where she might serve and wait upon him as became his dutiful and loving wife. Having accordingly made known her intention to her friends, and having fixed the day for her departure, she was now taking leave of all she knew, and parading the streets as a pattern to her sex. The object of her death being to rejoin her husband, the ceremony was a sort of wedding. She was arrayed and adorned as a bride, and seated in a wedding chair. I ascertained the time and place appointed for the closing ceremony, and on the morning of the 16th January, proceeded, accompanied by two friends, to a spot some four miles distant from Nantae, the seat of the foreign settlement and southern suburb of Foo-Chow-Foo. Everybody we passed appeared as well acquainted with the object of our journey as we ourselves were. As we approached the scene of action we found ourselves in a stream of people, chiefly women and girls, the greater part of whom were small-footed, and were hobbling along, leaning one against another for support, or assisting their tottering footsteps by means of the shoulders of dutiful sons or brothers. We arrived only just in time to see the chair of the victim carried on the ground, and herself ascend the scaffold which had been prepared for her. The chair was the bridal chair in which she had been carried about the streets; and the scaffold consisted of two stages, one raised a few feet from the ground, and the other a few feet higher. The whole was covered with a dark cloth canopy, supported by a framework of bamboos, within which was set a gallows of one very thick cross-piece of bamboo, fastened at either end to a strong upright pole. From this bamboo, under the canopy, and exactly in the middle of the scaffold, hung the fatal rope, covered with a red silk napkin; beneath it was set a chair to enable the devotee to reach the noose. On the lower platform was a table of choice meats and vegetables, at which she was to take her last meal in the land of the living. The table was surrounded by the woman's friends, dressed in holiday costumes, and wearing the red cap of Chinese officials. In former times it was the custom for two district magistrates to be in attendance on all these occasions; but since the higher authorities were hoaxed some years ago by a lady whose courage failed her at the last moment, they have refused to be present at such exhibitions, and now dispatch an inferior officer to superintend the arrangements. The scaffold was raised in the midst of a large expanse of fields, at the time lying fallow, and was surrounded by a crowd numbering some thousands. Benches from which a better view could be had were so much in demand that we were obliged to pay a dollar (4s. 9d.) before we could obtain one for myself and another for my companion: I use the singular number because we had lost the third member of our party in the crowd. The chief actress in this extraordinary scene appeared at first to be far less excited than any one in the vast concourse assembled. She was dressed in red bridal robes, richly embroidered with coloured silk, and her head was adorned with a handsome gilt coronet. Her decidedly plain face betrayed not the slightest emotion, and she set down at the table with as much apparent good-will as if it had been her bridal rather than her funeral feast. While she was eating we made some inquiries among the crowd, and ascertained, in addition to the fact of her being childless, that she was 25 years of age, and that her only surviving relations were a brother in poor circumstances and his infant child, her nephew. We were further informed that she had resided in a village which was pointed out to us at a little distance from the spot. After the lapse of about half an hour, the poor woman having apparently satisfied her appetite, rose from her seat, and still standing on the lower platform, addressed the surrounding crowd in a set speech, thanking them for their attendance, and explaining why she acted as she did. When she had finished speaking, she took from a bowl on the table several handfuls of uncooked rice, which she scattered among the crowd, and eager was the scramble to get a few grains as her virtuous blessing. This done she fondled her baby nephew, and bade an affectionate farewell to her brother, who stood by her on the scaffold; then, stepping upon the upper stage of the platform, she bowed gracefully to the surrounding multitude, and addressed to them a few last words. It struck me at this moment that she might be under the influence of opium, for her laughing countenance and rapid gestures were too highly excited to be natural, except under the influence of some such stimulants. It is right to add that the gaiety was clearly not assumed. She was helped to mount the high chair placed under the rope; but the rope proving to be still beyond her reach, her brother stepped forward and held her up in his arms, while she with her own hands passed the fatal noose over her head and adjusted the cruel slip knot to the back of her neck. The red silk napkin was then placed over her face, and a handkerchief fastened to her right hand. At a signal given by herself her brother stepped back and left her suspended in mid air. She then, shaking her joined hands before her breast, "chin-chinned" the crowd; her own weight causing her to turn round and round, so that persons on all sides received her parting salutations. The spectators had, up to the fatal moment, been laughing and chattering as if assembled at a village fair; but now there was perfect stillness, as every ear was strained and every eye intent. In two or three minutes the action of the hands, at first decided and regular, grew weaker and weaker, and finally ceased altogether; then followed a convulsive shudder of the tiny feet (not above three inches in length) and all was over. The body was allowed to remain suspended for about a quarter of an hour, when it was cut down and placed in a common covered palanquin, which was in waiting, the bridal chair having been removed. The rope which had been the instrument of death was now cut into small pieces and distributed among the friends on the scaffold, all struggling violently to obtain a portion. The chair and the corpse were carried to a small temple about a hundred yards from the spot, followed by a terrific rush of people anxious to obtain another glimpse of the lifeless clay. My friend, who was somewhat sceptical of the reality of the transaction, forced his way into the temple, and witnessed the removal of the corpse from the chair. He returned, painfully satisfied that no deception had been practised, the poor girl's swollen and blackened face bearing unmistakeable testimony to the manner of her death.—*Morning Post.*

568

in — October 1861

Suttee in Oudh.—The Hurdui correspondent of the *Oudh Gazette*, supplies the following :—

"The District Superintendent of this district reports the occurrence of a Suttee under the following circumstances :—" Last night whilst at Sundee, I received an express from the Chief Constable of Mullaon, stating that the evening before (26th) a 'Koormin' had offered herself up as a Suttee in the village of Basa.

"I therefore, as soon as possible started off and arrived at the village of Basa about 6 A. M. The Inspector of the Shahabad Circle was with me, and I was joined by the Chief Constable of Bilgram and some men whilst passing through there. On arriving at Basa the Inspector of Sundeelah Circle also joined with the Chief Constable of Mullaon, he had already arrested seven men and one woman of Lalla Kerah, a small poorwah of mouzah Basa, which place adjoins the aforesaid village. Here I saw the remains of the woman, the fire still smouldering in which she was burnt, her bones being still visible. The woman who offered herself up as a Suttee was named Mana, by caste a 'Koormin,' and about 50 years of age, her husband having been dead some 10 years. On the morning of the 26th she declared her intention of offering herself up as a sacrifice, and none of the people of the poorwah in which she lived tried to dissuade her from it. I should here remark that the Lumberdar of the village and the Putteedars were all absent at the Sudder though four Chowkredars were present. Basa is a very large village and for the most part inhabited by Koormees. During the day the pile was prepared in front of her house and in the afternoon about 5 P. M, the woman having been bathed and dressed was brought out of her house. At this time some 500 people were collected; here some Brahmins of Basa and a neighbouring village called Manjgaon tried to prevent it, but were overpowed by numbers. They warned them that they would surely come to grief, but they were all evidently bent on having the Suttee performed at any price. Two of the Chowkeedars did their best also, but finding that they were of no use, immediately set off for the Police Station some eight miles off. When about a mile away they saw the smoke ascending in the air; the Suttee had been effected. But to return to the woman, 'Mana.'—She ascended the pile, and a large pan of ghee was brought to her by a Koormee. With this she rubbed herself over her arms and legs, and the rest was poured over the pile, then distributing the 'actral' to the people around, and blessing and praying for their welfare, she gave the fatal word, and a woman by name 'Ungunee,' a Koormin, advanced and set fire to the pile. From what I have learnt there appears to have been no force used, but they all joined and threw grass and dried bajara stalks on the fire, and there is little doubt she was soon suffocated. Had the Lumberdar and his Puttedars been present, this would doubtless not have occurred, but nevertheless such is the short account of the first, and I hope the last, Suttee in this district. Up to the present time I have arrested 35 of the principal men concerned, as also the woman who lighted the pile. Regarding her, the old hag, rejoices in having performed so good an action, and takes no pains to conceal her share in the transaction, and most of the men admit their parts also in the ceremony. The only reason for the Suttee appears to have been to gain a name for piety. The fact that the Suttee was to take place in the evening was kept a secret from the Chowkeedars until too late; two of these men, however, are among those I have arrested, they having literally done nothing to prevent it. Some of the Brahmins also who tried to prevent it were roughly handled by the Koormees.

"The case is still under investigation, many men having absconded; however, I hope within the next few days to get it ready for trial before the magisterial authorities."

MURDER OF TWO MISSIONARIES AT CHEFOO AND FRIGHTFUL MASSACRE OF THE INHABITANTS OF CHUKEE.

Our readers will learn with melancholy interest, that Messrs. Parker and Holmes, two Missionaries resident at the newly opened Port of Chefoo, have been barbarously murdered, and their bodies partially consumed with fire, by these ruthelss demons, the Rebels; while attempting to parley with them, and stop the carnage they were committing upon the helpless people. The account of this distressing occurrence which we give below, depicts the slaughter of innocent babes at their mother's breasts, the hacking to pieces of men, women and children, and burning piles of the remains, as something perfectly horrible. Most providentially, our gallant allies the French, sent a body of marines and sailors on shore, armed to the teeth, with several pieces of ordnance which did some damage with shell practice, driving the villains away and saving Chefoo from being sacked and burnt; but not before the rebels had devastated the out-lying farms and villages, reducing thousands of wretched women and children to a state of starvation. Seeing this, Admiral Protet commanding the French Naval Force there, sent on shore a large quantity of biscuit, for their support. Under such circumstances the thanks of the whole foreign community, are due to Admiral Protet for his humane conduct; and his men, for their courage and prompt action; in which we cordially join.

We have not paused to ask whether these miscreants are Taiping Rebels or local Banditti. We know them to be Rebels against our common nature, and as *feræ naturæ* they should be hunted down. It is no time to split straws, or to measure weapons with crotchety philanthropists, who think or rather dream of the regeneration of China, by such unholy instruments. These wretches are at our doors; North, East, West, and South. We believe the true reading of that oft quoted justification of capital punishment, to be that "whoso shedeth man's blood, by man *will* his blood be shed"—that is, the insane destroyer of his species will become so intolerable on the earth, as to raise every man's hand against him. Surely these monsters, who spare neither sex nor age—who know no law either human or divine—who glut themselves with the blood of the innocent, have encumbered the earth too long! If this be so, away with the absurdities of non-intervention, and let us have war to the knife with them. This matter we feel to be of too much importance to be hastily glanced at, and we shall feel it our duty to return to it when we have time and space to deal with it *in extenso*.

CHEFOO, 16th October, 1861.

Since last addressing you the Rebels have been a little too close to this place to be pleasant; thanks, however, to the French, we are now safe. On the night of the 6th instant, the Rebels marched into a village called Chu-kee, about 3 miles from this, set fire to several houses, and plundered the house of two Missionary families who resided there, Messrs. Parker and Smith. Fortunately Mr. Consul Morrison, accompanied by some Frenchmen, went out the night before and brought the ladies in. On the 7th, we had a regular panic in Yentai—men, women and children, rushing in from the country, and the Yentai people rushing on board junks. I never saw such a sight before. Women and children up to their middle in water, all along the beach. I suppose there must have been thousands. The junkmen landed as usual, and commenced to plunder the hongs, the Fokien men robbing the Swatow hongs, and the Swatow men robbing the Fokien. This led to a fight in the street; and if a body of French sailors had not come to the rescue when they did, and fired into both parties, Yentai would have been lost. No one that saw this affair can but acknowledge that the timely arrival of these sailors saved the place. In the mean time the French forces were drawn up outside the town, as the rebels were said to be approaching. They did not come, however, until the following morning, when we were surprised by see-

entire host to decamp, leaving eight killed by the explosion of the shells. During the next three days, our correspondent says, the scene was truly heartrending; thousands of men, women, and children, rushing in a frantic manner to the beach, to embark on board the numerous junks lying in the bay, and not fit to hold one-half of those who sought shelter. The Admiral then despatched the *Feiloong* to Taku for forces, and she returned on the 12th with 150 infantry, and towing a small gun-boat. On the 14th, the force at the Admiral's disposal—about 500 men—went out some ten miles westwards, but only saw the destruction that had been made. The Rebels had gone eastwards, giving up everything to fire and sword. The scene of their recent visit is said to be frightful beyond description. Their object is extermination, but they indulge in the most atrocious cruelty wherever they are victors. The most unhappy part of this story remains to be told. It appears that two American missionaries had, at an early stage of the proceedings, gone away in the direction of the Rebels, either to urge clemency, as some suppose, or to see after the safety of a gentleman, brother of one of the missionaries, who was expected to arrive about that time, from Tien-tsin whence he was travelling overland. He did arrive safely, but only to find that his brother and his brother's friend had been cruelly put to death by the Rebels. The bodies were brought in on the 16th, and they bore undoubted marks of torture. The unfortunate men were Messrs Parker and Holmes, and the unhappy widow of one of them was at Cheefoo when the tragedy occurred. When it was reported that the two Missionaries had been slain, a volunteer force of seven civilians of the Prussian Envoy's suite, with five officers and twenty men of the Prussian war-frigate, proposed to go and recover the bodies but the French Admiral forbade it, as a breach of neutrality. Afterwards, when the gentlemen from Tien-tsin arrived and reported the road clear, the Admiral went along that same road in search of the Rebels—at least so the report reaches us; he must have gone simply to witness the devastation they had made.

Shanghae is at present in a state of alarm on account of the daily increasing proximity of the Insurgents to that city; in another column will be found a notification that shews the course to be pursued in case of attack. That they would not willingly attack the foreigner may be true, but the necessity for food, not to say the craving for plunder, will perhaps prove too strong for them in the end. We have had a few copies sent us, of a new Journal called the *Shanghae Daily Times*; it is also published in a weekly form, and is a very respectable sheet, in size similar to its Shanghae contemporary.

We have no news of interest from the ports on the Yang-tsze, except that the Rebels are disap-

pearing from the neighbourhood of Hankow. Their successes for the past fortnight have not been very great. From Ningpo and the Southern ports we have no news of importance

The ceremonies attending the rendition of Canton to the Chinese Authorities will be found detailed in another column. The city was given up on the 21st ultimo, and the Chinese flag hoisted to the top of the flagstaff on the hill, amid a salvo of artillery; the British ensign, on the same day was raised at the Consulate. There have been some very sad occurrences at a place called Poklo in connection with the native Christians there—a native preacher having been put to death, refusing to recant the doctrines of Christianity. The circumstances of the case are given eleswhere in our present issue; it is only since they were published that we have heard of the catechist Chae's death.

Another account—bodies recovered

One very sad affair occurred about ten days ago. Messrs. Parker and J. L. Holmes unhappily determined to ride out into the country to have a parley with these Rebels, and it is supposed that they met them the next day and were cruelly butchered. Their bodies have since been recovered partly burnt, and cut and hacked frightfully. Both these gentlemen leave widows. Mr. Holmes's brother, who was coming down overland from Tien-tsin, heard that two white men had been killed by the Rebels, and on his arrival he went out with a party of foreigners and recovered the bodies. Mr. Holmes, junior, and Mr. Danforth came from Tung-chow-foo together. They consider their safety is owing to travelling in the rear of the Rebels. All the towns they passed through were burnt and plundered.

570

The Governor's visit to Tinnevelly.

SUBJOINED we publish an Extract from the letter of one of the oldest Missionaries in Southern India, giving an account of the Governor's recent visit to Palamcotta with copies of the Address presented to Sir W. Denison, by the Missionaries of both the Church Societies laboring in Tinnevelly, and the Governor's reply :—

Extract of letter from Rev. E. Sergeant to Rev. W. Gray, acting Secretary C. M. Society, dated Palamcotta, 20th October, 1862.

You will be expecting to hear from me some account of the Governor's movements among us. His Excellency arrived at the station from Tuticorein on Thursday morning early and was met by the community on his way near the North gate of the old fort. At twelve o'clock there was a Levee at which all the European Gentlemen were present. At 3 P M the Native officials were introduced to his Excellency. In the evening he drove through the town of Tinnevelly which for the occasion was ornamented with every kind of Hindu device, shewing the interest the people as a body took in his Excellency's visit to this Province. In the evening there was a really grand display of fire works on the Collector's grounds, furnished by the Natives, to which all the European gentlemen present at Palamcotta were invited. Such a display had never before been seen in the District. I ought to have told you that when at 3 o'clock the Governor gave an audience to the Native community, they presented him with an Address, referring to improvements required in the District with reference to roads, water courses and such like matters. According to all accounts the Natives were very much gratified by his Excellency's reception of them, and indeed during the whole stay of the Governor here, they have been celebrating as it were a continuous holiday.

On Friday the 17th at noon, the Governor held a durbar for the Zemindars of the District and at 3 P. M. the Missionaries of both Societies waited on his Excellency with an address which I herewith enclose, together with the Governor's reply. Our Native Brethren were associated with us—(13 European and 15 Native Clergy) At 5 P. M the Governor with his Lady and some of his suite came to the Mission premises and inspected Mrs. Sergeants girl's school. It was gratifying to see the interest which they took in this important branch of our work. They next visited the Preparandi Institution and as our studies are all in Tamil, His Excellency got me to examine the First class in Natural Philosophy. His Excellency expressed himself very much pleased with all that he saw His kind manner put us all at our ease and made us feel that we had indeed a friend come among us. Many of the natives were evidently puzzled how so great a man could move about, with so little pomp and pageantry.

Next day Saturday, at about 4 P. M., His Excellency, with Lady Denison visited the Training Institution, with which he was much pleased, and then went to our Native English School. Being pressed for time his Excellency could only hear the first class read a little. A statement regarding the School, shewing its object—the expenses incurred—the instruction given and other points likely to interest the Governor was prepared and placed in his hands. He was of course somewhat surprised to find that the Head Master was blind and yet that the school had obtained the character which it has. His Excellency then visited the Native Hindu School.

* * * * *

On Monday evening at 5 o'clock, His Excellency and Staff started for Travancore.

To HIS EXCELLENCY SIR WM. DENISON, K. C B.
Governor of Madras.

MAY IT PLEASE YOUR EXCELLENCY.—We the European and Native Missionary Clergy of the province of Tinnevelly beg leave to express to your Excellency in our behalf, and in behalf of the Native Teachers, and Native Christian converts connected with our Missionary Districts, the gratification we feel at seeing amongst us the Governor of the Presidency of Madras, the representative in Southern India of the authority and clemency of our Gracious Queen.

As this is the first occasion on which the Province of Tinnevelly, the most Southern District in this Presidency and in India, has been honored by a visit of the Governor, it may not be out of place to take this opportunity of reminding your Excellency, that it has pleased God to bestow upon the Christian Missions established in this Province special marks of his favor.

Through the providential facilities offered by the condition of a large proportion of the people and the blessing of God upon the labors of the Missionaries, the Native Christian Community of Tinnevelly has grown from small beginnings to be the largest in India. The good seed of the word which was first conveyed hither by Swartz and which was subsequently sown broad-cast by Rhenius, both of them German Missionaries in the employment of English Societies, has for the last twenty-five years been watered, nurtured, and propagated by Missionaries belonging chiefly to the English nation. The two great Missionary Societies of the Church of England, the Society for the Propagation of the Gospel and the Church Missionary Society, labor in this province side by side, and exhibit to the heathen the edifying spectacle of brethren living together and laboring together in unity.

Your Excellency will, we doubt not, be glad to be enabled by a reference to our statistical Returns, to form a general estimate of the advanced position of Christianity in this Province. It should be premised that of all the results that have a place in the summary which we have now the honor of presenting to you, two thirds are owing to the efforts of the Church Missionary Society, and one third to those of the Society for the Propagation of the Gospel.

At the end of the past year, the number of souls under our pastoral care in connection with the various congregations in this province was, 50,358, of whom 31,977 had been baptized and 6 514 were communicants The number of children in our schools, and pupils in our educational Institutions, was 12,888; of whom 4,096 were girls. The proportion of children of Christian parents in schools to the entire Chris-

tian population was over 16 per cent. The number of children and young people receiving the benefits of a superior education, and of Christian training in the Boarding Schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcottah and Sawyerpooram, was 994, of whom 467 were boys and young men and 527 girls. Twenty one Anglo-Vernacular Day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the Province, the most important of which is the Anglo-Vernacular School in Palamcottah with its 183 pupils.

The province of Tinnevelly has been divided for ecclesiastical purposes into seventeen districts, in which eighteen European Clergymen are at present labouring, assisted by eighteen native ordained Ministers and a body of upwards of 800 Catechists, Readers, School-Masters, and School-Mistresses.

One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the Native Christians, who though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of Rs. 16,641

Your Excellency has seen too much of various places of Society in various parts of the world, to fall into the error of supposing, that because the 50,000 Native Christians under our care in this province have abandoned heathenism and embraced the Christian religion, therefore they must have been truly converted from sin to God and ought to be regarded as Christians in the truest and best sense of the term. Many of them are Christians in very little more than the name. We are fully persuaded, however, that a fair proportion of our people, notwithstanding the temptations which are inseparable from the state of Society in which they live, adorn their profession of Christianity by the purity and consistency of their lives; and we venture to hazard the opinion, an opinion not formed without the means of actual comparison, that the mass of the Native Christians in this province, as regards freedom from vice and crime, but especially as regards religious knowledge, order, docility and liberality, will bear a comparison with any equal number of Christians of European descent, belonging to similar classes in Society in any part of the world.

Whatever defects may still adhere to the native Christian community in this province, it must be pleasing to the head of Her Majesty's Government in this Presidency to learn that our native Christians without exception are sincerely attached to the English rule.

They were accustomed in every place where prayer was wont to be made, whenever they assembled for divine worship, to pray for our Gracious Queen, long before Her Majesty assumed the direct Government of Her Indian possessions; they feel themselves to be our fellow subjects, not only in virtue of their subjection to the authority of the same Sovereign, but also in virtue of their regarding the Government as administered by members of the same household of faith with themselves.

We have much pleasure in tendering to your Excellency's Government our thanks for the indirect but valuable assistance to us in our work, which it has rendered us for some years past by means of the system of "Grants in aid" of the salaries of Masters of Schools, a system which has contributed largely to improvement and extension of education in this province. The pecuniary assistance afforded to us in this manner, though only to the extent of one third of the Master's salary has proved to be a seasonable help; but a still larger amount of good has been effected by the stimulus which has been given to the educational progress by the periodical examination of the schools by duly qualified Inspectors, extrinsic to, and independent of the Missions.

We trust your Excellency will pardon us for taking this opportunity of suggesting that the education of the masses would be still more effectually promoted, if, in the case at least of schools of the lowest grade taught by Certificated Masters, that this, in the case of primary village schools, the grant in aid of the master's salary were made a moiety of his salary, instead of a third.

It is not our desire that your Excellency's Government should afford us any direct help in the work of Christianising the people of this province. Direct Governmental assistance of any kind would, we are persuaded, do more to hinder than to further the real progress of our Missions. But there are many works of usefulness and benevolence included within the legitimate functions of Government, which of themselves would tend to help forward the objects which as Christian Missionaries we have in view.

Every thing which raises the character and reputation of the Government in the estimation of the people of the land,—every thing which convinces them that their Christian rulers are not only more powerful but also wiser, more upright and more public-spirited than the Hindu and Mahomedan rulers of former times,—every thing which proves to them that the English Government is not only the best Government of which they have heard or read, but on the whole the best Government that is possible in the present circumstances of the country,—every proof they receive of the considerateness and kindness of their rulers,—all wise laws, all material and moral progress, all educational encouragements; every instance even of goodness and purity apparent in the private life of any member of the Government,—all these are regarded by the more intelligent portion of the people of the land as emanating directly from the religion professed by the English nation, and as testifying to the excellence of that religion. Christianity suffers in the estimation of the people by every measure which is regarded as harsh or irritating; but on the other hand it receives credit for every thing which evidently tends to promote the public good.

We content ourselves therefore with expressing our confidence that your Excellency's Government as heretofore so in future, will persevere in its efforts to improve the condition of the people and of the country irrespective of caste or creed, and aim more and more at the realization of the highest ends of Government.

We beg in conclusion to wish your Excellency, in our own name, and in the name of our Christian flocks, all the light and grace, all the strength and comfort which you may require, whether in your private capacity, or in the discharge of the high and responsible office of Governor of this portion of India which has

been committed to your trust by the Providence of the Most High.

We also beg your Excellency to convey to Lady Denison the assurance of our sincere respect and best wishes.

Signed by 13 European and 13 Native Missionaries.

Palamcottah, 17th October, 1862.

REVEREND GENTLEMEN,—I have listened with great interest to the statements in the Address which you have just presented which bear upon the condition and prospects of the Native Christian population of the District.

I have been long aware that the exertions of the Missionary bodies had under God's blessing been productive of far greater results in this District than in any other part of India, but I am glad to have this confirmed to me by the statements which you have now made.

It must of course be expected that there will be a large proportion of a semi educated body whose religion will consist more in observance of external forms than in a change of heart and life.

We must also expect that habits engraved upon the Native mind by precept, example, and by every process which tends to the formation of National character cannot be rooted out and destroyed at once. Still however there is much to encourage us to persevere in efforts that have obtained results so valuable as those which have blessed your exertions.

I quite agree with you that Government would step out of its proper province were it to attempt to aid directly in the evangelization of the people, but you may rest assured that it looks with great interest upon the efforts you are making and will be glad to afford to you such aid as may be legitimately demanded from it.

I thank you most heartily for the good wishes expressed towards myself and Lady Denison, and in her name and my own I have to assure you that we shall be glad to give our individual assistance towards the promotion of the objects of the Societies in any manner which you may point out.

W. DENISON.

Tinnevelly, 17th October, 1862.

571

Athenæum and Statesman

REVIEWS.

We have unadvoidably delayed for several days to notice a very important work which has just issued from the American Mission Press. We allude to the Tamil Dictionary of the Reverend Dr. Winslow, the American Missionary of this Presidency. This Dictionary is really a work of national importance, and it has been prosecuted to accomplishment through difficulties and discouragement that lead us the more to admire the persevering manner in which a Book so necessary both to the religious and secular instruction of the Tamil speaking people of India, has been brought to a conclusion. We gather that the Dictionary was commenced so far back as the year 1830, by the Reverend J. Knight. Church Missionary at Jaffna, with whom was associated in the work the Reverend P. Percival, now Professor of Sanscrit and Vernacular Literature in the Presidency College, but then also engaged at Jaffna, and Mr. Gabriel Tissera, a learned native connected with the American Mission there. Illness compelled Mr. Knight to go home in 1838. Shortly after this date, a section of the work was brought out by the Revd. L. Spaulding, and the preparation of the present Dictionary was carried on by the Revd. S. Hutchings, who removed from Jaffna to Madras in 1842. In little more than a year his health also failed, and then it devolved on the present compiler, Mr. Winslow, to take charge of all the materials collected, to carry on the preparation of the larger work, and to finish the correcting and printing of the English-Tamil Dictionary, of which one-fourth remained unfinished. Those who are fully occupied with their own special business in this climate, where the strain on the nervous system is so very much greater than in our native Northern latitude, will appreciate all the difficulties and delays in completing a work of the magnitude and importance of this Dictionary of Mr. Winslow.

Mr. Winslow indeed, like his predecessors, had also to return to his native country for two years and a half, and in his absence the supervision of the work fell into the able hands of Mr. Percival for a year. When resumed by Mr. Winslow in 1858, a final stop was threatened to the undertaking for want of money. The American Board of Commission for foreign missions, which had hitherto borne all the expense, had fallen into debt and could not make any further advances. After a fruitless effort to secure sufficient funds by subscription to meet the expenses of completing the work, the compiler undertook it at his own risk, and he is now responsible for a debt of 5000 Rupees, to be met by the gradual sale of the book. It is only too probable, we fear, that he will lose by his philanthropic efforts, and in any case he cannot gain, as any surplus over the expenses goes to the American Board. We have been thus accurate in particularizing the history of this work, in order that the persevering efforts —unrewarded save by a sense of duty fulfilled— of those who have compiled it should be appreciated by the Public, and that Mr. Winslow should not be left long to bear the heavy responsibility that he has incurred; and without which act on his part, this truly important work would remain incompleted for probably another decade. There are many institutions scattered through this Presidency, to which the gift of this Dictionary would be a precious boon, and there are also, we feel convinced, numerous philanthropic individuals both Native and European, willing to adopt this manner of performing at once a useful and a highly laudable action. For the character of the work itself, the well known ability of the gentlemen who have been engaged on it, must stand sponsor. They are the best Tamil scholars we possess, so we may fairly believe that the Dictionary is as full and accurate as it is possible for it to be. The printing is neatly executed, and does credit to the Press from which it issued, and the Book is enclosed in strong and useful binding. We commend it again to the notice of those who desire to make a useful present to any Tamil School in which they are interested.

STATEMENT showing the number of Men, Women and Children residing in the Black Town and Suburbs of Madras distinguishing Europeans and East Indians, Native Christians, Hindoos and Mahomedans, prepared according to Police Divisions.

Divisions.	Villages.	Europeans and East Indians.			Total.	Native Christians.			Total.	Hindoos.			Total.	Mahomedans.			Total.	Total in each Village.	Total in each Division.
		Men.	Women.	Children.		Men.	Women.	Children.		Men.	Women.	Children.		Men.	Women.	Children.			
1st	East portion of Black Town east of Popham's Broadway including Fort	1,494	1,118	1,715	4,327	510	826	447	1,783	15,398	21,524	11,448	48,370	1,672	1,726	785	3,784		58,264
2nd	West portion of Black Town west of Popham's Broadway to the Canal	915	1,634	1,381	3,989	916	1,187	709	2,812	25,893	34,501	20,284	80,678	1,043	1,398	820	3,261		90,740
3rd	Triplicane	39	45	86	170	228	290	287	805	4,752	13,899	5,620	24,271	4,663	6,594	7,279	18,536	43,782	
	Poodoopaukum	81	62	75	218	301	220	208	729	3,773	4,066	4,337	12,176	2,223	2,489	2,529	7,241	20,364	
	Teeroovateeswarerpettah	8	7	11	26	33	52	63	148	1,897	2,191	2,587	6,675	3,699	3,580	2,892	10,171	17,020	81,166
4th	Saint Thome and Mylapoor	236	256	215	707	574	705	456	1,735	3,812	3,870	3,744	11,426	735	1,196	836	2,767	16,635	
	Royapettah	102	110	178	390	270	371	294	935	3,935	6,134	3,056	13,125	1,475	1,794	1,491	4,760	19,210	
	Kistnampettah	....	....	....	....	25	20	27	72	653	676	669	1,998	214	196	184	594	2,664	
	Meersahibpettah	1	2	2	5	132	146	171	449	340	374	358	1,072	251	308	241	800	2,326	
	Vellaula Tanampettah	2	2	7	11	123	183	79	385	462	594	461	1,517	15	19	12	46	1,959	
	Pulley Tanampettah	....	....	....	....	....	....	....	....	185	208	231	624	9	10	9	28	652	43,446

	Vellaula Tanampettah..	2	2	7	11	123	183	79	385	462	594	461	1,517	15	19	12	46	1,959	
	Pulley Tanampettah.....	....	....	....	....	....	....	....	....	185	208	231	624	9	10	9	28	652	43,446
	Egmore.....	140	165	233	538	18	73	275	366	1,478	1,495	346	3,315	38	58	34	133	4,352	
	Comaleeswarenpettah	3	5	5	13	5	7	5	17	898	1,034	949	2,881	9	10	13	32	2,943	
	Narasingapoorum.....	182	187	229	598	185	204	161	550	732	795	806	2,333	409	385	699	1493	4,974	
	Noongumbaukum....	84	72	92	248	199	230	265	694	1,438	3,452	1,343	6,233	165	165	263	593	7,768	
	Chetput.....	10	7	8	25	4	2	1	7	398	385	273	1,056	23	24	23	70	1,158	
	Poodoopettah.....	35	65	70	170	133	140	57	330	1,338	1,387	1,469	4,194	295	285	262	842	5,536	
	Munnarsawmy Covil.....	....	....	....	....	....	....	....	....	252	189	183	624	6	7	1	14	638	41,715
6th	Pareamettoo.....	298	263	283	844	12	19	15	46	3,207	1,643	1,323	6,173	65	155	43	263	7,326	
	Vepery	130	134	179	443	39	43	69	151	849	478	375	1,702	294	268	231	793	3,089	
	Poorasavaukum.....	419	554	684	1,657	109	147	123	379	5,025	5,115	3,668	13,808	340	401	422	1,163	17,007	
	Choolay.....	141	148	232	521	21	42	46	109	1,200	1,300	809	3,309	125	135	67	327	4,266	
	Kilpauk	6	8	6	20	....	....	....	....	131	110	79	320	....	....	....	....	340	
	Perambore.....	19	18	16	53	....	....	....	....	609	668	478	1,755	5	6	2	13	1,821	
	Veyauser paudy.....	16	20	25	61	4	5	2	11	473	487	499	1,459	5	6	5	16	1,547	
	Cosapettah.....	....	....	....	....	....	....	....	....	1,098	1,265	885	3,248	5	6	....	11	3,259	
	Eroongoonum.....	1	2	2	5	....	....	....	....	992	1,149	699	2,840	2	2	2	6	2,851	41,506
7th	Corookoo Pettah.....	2	2	3	7	7	7	5	19	1,723	2,052	1,651	5,426	27	33	24	84	5,536	
	Tondiorput	17	24	37	78	12	13	12	37	4,828	5,812	3,510	14,150	978	831	791	2,600	16,865	
	Washermenpettah....	22	16	26	64	81	92	56	229	2,126	2,233	1,806	6,165	520	552	394	1,466	7,924	
	Cosapettah.....	4	5	6	15	....	....	....	....	1,042	1,116	942	3,100	143	136	195	474	3,589	
	Sunjeeveroyenpettah.....	....	....	....	....	....	....	....	....	750	790	611	2,151	2	....	....	2	2,153	
	Jendrapettah.....	....	....	....	....	....	....	....	....	1,173	1,386	2,055	4,614	....	....	....	....	4,614	
	Attapaulium	55	52	66	173	292	286	225	803	4,240	4,088	3,722	12,050	314	313	242	869	13,895	
	Royapoorum.....	144	169	163	476	2,587	2,995	1,915	7,497	2,835	3,272	2,278	8,385	....	....	....	....	16,358	70,934

Total of Europeans and East Indians.....	16,368	Total of Native Christians.....	21,839	Total of Hindoos.....	3,25,678	Total of Mahomedans.....	63,886	Total.	4,27,771

D. HORGAN,

Assessor.

TO

THE MUNICIPAL COMMISSIONERS,

MADRAS.

ASSESSOR'S OFFICE,
MADRAS, 15*th April* 1863.

JUST ISSUED

from the

American Mission Press, Madras,

DR. WINSLOW'S

TAMIL AND ENGLISH DICTIONARY

of

HIGH AND LOW TAMIL,

containing

about 1,000 Quarto pages, treble columns, and nearly 67,000 words, or 30,000 more than any other similar work; and interesting information on the mythology, astronomy, astrology; religion, superstitions, customs, philosophy, literature and science of the Hindus.

This important addition to the stores of Oriental Literature has been long in progress.

A learned Professor of Languages, after expressing congratulations on the finishing of the

"GREAT WORK,"

adds,

"The Dictionary is one of the most valuable contributions that has hitherto been conferred on the students of the Tamil Language."

Price, sewed	Rupees	27
strongly bound in sheep...	„	31
strongly bound in calf ...	„	33
strongly bound in Russia	„	35
half bound in calf	„	32

The work can be sent by Banghy, under 300 tolas. Packing charge by banghy four Annas.

Terms CASH, or reference for payment.

Apply to the Publisher,

American Mission Press, Madras.

September, 1862.

JUST ISSUED

from the

American Mission Press, Madras,

DR. WINSLOW'S

TAMIL AND ENGLISH DICTIONARY

of

HIGH AND LOW TAMIL,

containing

about 1,000 Quarto pages, treble columns, and nearly 67,000 words, or 30,000 more than any other similar work; and interesting information on the mythology, astronomy, astrology; religion, superstitions, customs, philosophy, literature and science of the Hindus.

This important addition to the stores of Oriental Literature has been long in progress.

A learned Professor of Languages, after expressing congratulations on the finishing of the

"GREAT WORK,"

adds,

"The Dictionary is one of the most valuable contributions that has hitherto been conferred on the students of the Tamil Language."

Price, sewed	Rupees	27
strongly bound in sheep...	„	31
strongly bound in calf ...	„	33
strongly bound in Russia	„	35
half bound in calf	„	32

The work can be sent by Banghy, under 300 tolas. Packing charge by banghy four Annas.

Terms CASH, or reference for payment.

Apply to the Publisher,

American Mission Press, Madras.

September, 1862.